THE Catholic Educator

ludio-Visual Education ST. JOHN'S UNIVERSITY

COLLEGEVILLE, MINNESOTA

September 1959



No Missed Lessons . . . 44

What Level Must We Maintain—Elementary or Secondary? . . . 36



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The CATHOLIC EDUCATO

EDITOR

Rt, Rev. Msgr. Paul E. Campbell, A.M., L.L.D., Ed.D. Vice President General National Catholic Education Association

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ON OUR FRONT COVER

Globes and maps and various autio-visual aids are put to use by pupils at St. Benedici's School, Philadelphia, Pa., and their teacher, Sister Francis Josephine, O.S.F.

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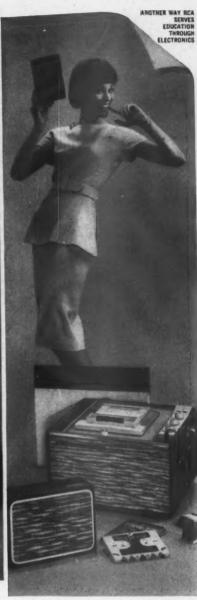
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CLIPS AND COMMENTS

By John F. Wagner

A RIGHT CHALLENGED

Seven-year-old Tommy Kral from Afton Township in Minnesota had been attending the local public schools for a little over a year. His parents: the father, head of the applied mathematics department at Minneapolis Mining and Manufacturing Company; and the mother, a former public high school teacher, felt, however, that the predominant progressive educational philosophy of the local system was harmful to the youngster's development and removed him from the school to educate him themselves at home.

A Minnesota law stipulates, however, that school-age children must be educated either in a private or public school, and attendance is compulsory. The Krals were brought to trial for failure to obey the law and, though the trial brought out that Tommy was being educated in a superior manner to other children his age, the court found the parents guilty and sentenced them to jail term. The Krals have appealed the verdict, and the case is now pending.

Interest in this case is nation-wide and justifiably so, for it concerns not just the Krals and the State of Minnesota, but every parent concerned with the education of his child. Archbishop Brady of St. Paul, in his weekly column for the Archdiocesan newspapers, came out in very forceful terms in defense of the Krals—a defense based on the natural parental right to educate as they see fit.

This case may very well go to the Supreme Court and with it will go the concern for the rights of all parents. For the basic issue is this: Can the State, which is universally conceded as having the duty to set minimum standards of education, demand that children be educated only in established educational systems? To what extent does the primary right of the parent yield to the duty of the State? If the Krals are defeated, will this eventually lead to an insistence on the part of the State that all children be educated in public schools?

The position of Catholics is clear. The rights and duty of education of the child rest primarily in the parent. If he wishes to found and support an educational system embracing his beliefs and philosophy as Catholics have done in their parochial school system and as the Krals have done at home, as long as the State's minimum standards are met, they are acting in the best tradition of parents. It must be remembered

that public schools are only a reflection of the failure of a large number of parents to provide for their children and the necessity for the State to assume that role in the interest of the Common Good. Any infringement on the rights of parents, either in the case of the Krals, in the case of Federal Aid to parochial schools, or in the case of the Amish in Pennsylvania is unequivocally wrong and basically immoral.

NEGLECTED TOOLS

It is self-evident that a worker needs tools. If the process of learning is work (and who will deny it?), then what are the tools and are they being used to full capacity?

Basically the tools of learning consist in the ability on the part of the student to read, to understand, to communicate. Dr. Rosemary Lauer, associate professor of philosophy at St. John's University, in Jamaica, New York in an article "Back to the Middle Ages, Anyone?" (Catholic World, August 1959) brings up some characteristics of medieval universities which modern schools may well take under advisement to improve the tools of present-day students. Her first target is language:

One who has had the experience of reading papers written by our present-day college students, and of listening to them attempting to express themselves in the classroom, might be happy to forego all entrance requirements other than the ability to read, write and speak one's native tongue correctly. Language is the one indispensible tool of education; without it nothing is possible. On the other hand, anyone with sufficient intellectual insight to grasp the rules of grammar and to apply them has sufficient intelligence to handle college in any subject.

Miss Lauer goes on to bring up the questions of reintroducing academic garb, reducing the material comforts of the classrooms in favor of more rigorous conditions to foster attention and discipline, oral examinations, student approval of the instructor's material and delivery, and participation by the student in administrative affairs.

In parallel thought, if ten years earlier, Dorothy Sayers wrote an excellent essay reprinted recently in *National Review* on the "Tools of Learning" in which she recommended renewed attention to the three basics of Greek instruction during the "Golden Age" which are still necessary today

The CATHOLIC EDUCATOR

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Miss Sayers recommended that schools require training in Grammar, Dialogue, and Rhetoric before allowing any student to pursue a particular topic for his major. Grammar, or the understanding of language, is primary. The ability to comprehend form and meaning, and to define terms precedes any attempt to master a subject. Dialogue is a subject much discussed today, but the Greeks used to designate the process whereby a student is forced to marshall facts, reason logically, and present a topic in a form knowledgeable to the teacher and audience as well as the pupil. And finally Rhetoric was used to enable the student to take his language, assemble his facts and present them in a pleasing style, understandable to all.

What is to prevent a more intense concentration on these three prerequisites to learning? The tremendous growth of remedial reading classes alone would urge educators to investigate with all possible vigor the method of teaching language and to evolve an efficient, workable system which will school the students properly in the understanding of that language. Debating societies, long held in scorn, should be honored and participation encouraged. Credits definitely should not be assigned, but recognition increased. Oral examinations, particularly in such fields as history and English, might well be fostered. Finally, we should increase the necessity of writing, of presenting subjects in disciplined form, in language suitable for the level attained.

To lend further emphasis to these ideas we note that the California state legislature recently commissioned a citizen's advisory system to investigate the public school system. Their report cited the following details which they thought should be stressed:

Ability to read must be taught thor-.Good literature is es-Written and oral expression must be taught with emphasis on legibility, spelling, grammar, clarity and effective expression. . .

The tools to be used by teacher and student cannot be long neglected if quality is to be assured. Grammar, Dialogue and Rhetoric are as important today as they were in that Athenian school conducted rather informally long ago by the "egg head" of his day, Socrates, for his avid pupil, Plato.

AID OR SUPPORT?

With Congress still in session at this writing and no apparent date set for adjournment, it is possible, if highly improbable, that a new Federal Aid to Education bill may be passed this year.

Starting in January of this year, the Association. National Education (along with several others) proposed a bill through the services of Representative Frank Thompson, Jr., of New Jersey which would provide for \$1,-100,000,000 in Federal aid for school construction and teacher's salaries in the first year, the amount gradually rising to \$5,000,000,000 annually. Although the NEA recently raised its dues to increase its lobbying activities and other services and although this group recently announced that it would screen congressional voting records to determine whom they would back in future elections, Congress has yet to pass any bill in this line. One or two have been reported out of committee, however.

The whole area of school legislation and Federal aid is a confusing one at best. No one is sure exactly what is wanted from the Federal government. The NEA wants money for services other groups do not feel are needed. Catholic educators, previously against all Federal aid, with the NDEA now a reality, are seeking a share. Catholic Senators are against it, Protestant and Jewish Senators are for it. Things get "curiouser and curiouser."

Realizing that the various statements given out by different groups and different sources were misleading and wishing to clarify the situation before the Senate body consulting on the matter, Archbishop Albert G. Meyer, Episcopal Chairman of the Department of Education for the National Catholic Welfare Conference and the official voice of Catholic education, made a written statement to a Senate subcommittee on this problem.

If Congress deems that Federal aid is necessary, the Archbishop wrote, the NCWC department feels that these recommendations should be heeded:

The aid should be temporary and only for specific purposes in areas of proven need.

It should be fair to parents of attending children non-public schools by granting to private, nonprofit institutions long term, lowinterest loans for school construction. . . . private and public education are partners on the American educational scene and their welfare should be advanced simultaneously in any proposals for temporary as-

sistance.

. .There is an essential difference between the idea of support and of aid. Support is permanent, aid is temporary. Any bill considered by the Senate should carefully distinguish between these choices. Otherwise, a bill authorizing a permanent federal subsidy might well carry in its wake federal control and permanence which all agree would be harmful to education.

IT SHOULD BE NOTED THAT . . .

- The Working Brothers Panel of the Mission Sending Societies of the Mission Secretariat will hold its annual meeting at the Shoreham Hotel, Washington, D. C., the last three days of September. With 87 in attendance at their last session the Panel has increased in interest and participation during the three years of existence. The Panel is conducted by experienced priests and Brothers who study and discuss the Brother question in its various aspects, i.e., recruitment, training, perseverance, corrections of current misconceptions about the Brotherhood. The agenda includes such topics as the "Dignity of the Brotherhood" by Brother Herman Zaccarelli, C.S.C.; "Screening Candidates for the Non-Teaching Brotherhood," in a panel discussion; and "Preparing Brothers for Foreign Missions," by Father Thomas Tobin, C.S.C.
- Donald McDonald, writing of ten encouraging signs noted during the past twelve months, cites the vigor and growth of the Sister Formation Movement, to which we can only add our hearty endorsement.
- Despite violent leftist protests, the government of France has advanced the date of payment for school children, made annually at the end of the school year to all parents of school-age children, to the first part of the year. The reason: to insure that the Catholic schools in the country may have available adequate funds for the operation of their schools. Faced with the closing of a number of Catholic schools because of inadequate funds and a rising school population, the government stepped in to change the date of payment to meet the opening of the schools.

September 1959

Glad Tidings for Our Time

A NEW PROGRAM IN ELEMENTARY RELIGION

RESTORATION IN THE TEACHING OF RELIGION

When the Sacred Congregation of Rites issued its decree concerning the liturgy of Holy Week, it made it very clear that the regulations constituted a "restoration" rather than an "innovation." The Holy Week rites are a return to time-honored liturgical practice. It is this spirit of restoration and return that the Catholic world is now witnessing in the remarkable progress and widespread interest in the teaching of religion.

RETURN TO THE ESSENTIAL PURPOSE OF RELIGIOUS INSTRUCTION

In aim and content, this restoration strives to develop a deeper understanding of the essence, the substance of religious instruction. The heart of it is Christ Himself introducing us into the life of God. The apologetic approach which characterized much of our religious teaching had obscured this essential emphasis.

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The approach is kerygmatic, suffused with the glad tidings of salvation. A biblical-narrative method is used to lead to a more meaningful understanding of dogma. This approach is adapted to the Baltimore Catechism prepared by the hierarchy for American Catholics. Each year the child grows in knowledge of and participation in liturgical worship.

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- 7. God Redeems Me
- 8. God Lives with Me (Not available until Spring 1960)

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Reader Reaction

More on Readers

EDITOR:

We have read with interest the article, "Better Readers? Or Just Newer?" in the April 1959 issue of THE CATHOLIC EDU-CATOR. We wish that "A Catholic Mother," who chose anonymity, knew the supplementary readers which accompany our Faith and Freedom series. These are in use in almost as many elementary schools throughout the country as our basal readers.

In A Book of Valor, our Sixth Literary Reader, she would find her favorite poem, "The Fairies," by William Allingham. Not only is "Up the airy mountain, down the rushy glen" included in our anthologies, but so are dozens of stories and poems that have stood the test of time, or of such literary value that we feel they will attain permanent acclaim.

It is unfortunate that she finds dull the Christian social principles, the core of our philosophy; that is, if she is referring to the Faith and Freedom Readers. Our books were written to implement our curriculum, Guiding Growth in Christian Social Living which, as you know, is a project of The Commission on American Citizenship. Launched twenty years ago under mandate of the late Holy Father, Pope Pius XI, and by directive of the Archbishops and Bishops of the United States, the Commission has as its aim the blueprinting of a constructive program of life in a Christian society.

The publication of our readers resulted from a widespread plea for a Catholic series that would integrate religion and culture and present with clarity the interrelationship of American citizenship and Christian philosophy. The "Catholic Mother" complains that modern readers lack interest; what could be wider than knowledge of the social teachings of the Church as they are applied to an interpretation of life? This interpretation, we believe, is one of the deep roots of all literature and we are proud to have a part in presenting Christian knowledge that walks hand-in-hand with Christian culture.

KATHERINE RANKIN Co-editor, Faith and Freedom Readers

Favoring Grades 7 to 12

DEAR MR. WAGNER:

Under "Clips and Comments" you ask what Catholic educators think of Bishop Lawrence J. Shehan's proposal regarding Catholic education from seventh to twelfth grade. Having recently earned a Ph.D. from Fordham University, I yet have the temerity to speak out as a Catholic educator who is in hearty agreement with the Bishop.

Not many conventions ago it was Cardinal O'Hara of Philadelphia who made the observations that if ever a choice would have to be made we should hold our adolescent youth, for during the war years the boys who had Catholic high school training exhibited the strongest faith on the front lines.

Of course such a proposal will meet with strong objections particularly from the elementary level where it has always been stressed that the formative years are the most important. At present, large numbers of Catholic youth never step inside a Catholic school. With the seventh to twelfth grade proposal all youth at the most important time in their lives would experience the leadership and reasonable teaching of a Catholic faculty united to form youth to Christ.

Certainly the Nazis and Communists have seized upon these years as the best for their purposes. What an army of youth we could give to Christ for the crucial years ahead.

I hope to discuss this subject many times over among our Sisters and teachers with whom I shall be associated when the new assignments are made.

Thank God you were fearless enough to give publicity to Bishop Shehan's proposal. I shall watch eagerly for more developments on this subject.

SISTER MARY AGNITA, G.N.S.H. (pro tem) St. Joan of Arc Convent Jackson Hgts. 72, N. Y.

Ed. note: For more developments, the reader will find in this issue an editorial treating this question as also a pair of articles by two respected educators who were invited to present the advantages of each level of Catholic educational level -to the exclusion of the other.

A Junior Press Club

Editor:

In going through some material lately, I came upon the enclosed paper written by Marian Morman, one of my students at Marycliff High School, Spokane, Washington. It treats a very interesting project which has been carried on by young people in Spokane for more than twenty (Continued on page 18)



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Audio-Visual News

Improved Filmosound Specialist Bell & Howell 16mm Projector

A new high fidelity sound system, designed to give maximum film soundtrack reproduction, marks a new model 16mm motion picture projector announced by Bell & Howell.

"Developed exclusively for audiovisual application, the 399AV Filmosound Specialist features a self contained twospeaker, pan harmonic sound system for improved sound balance and clarity."

A new interlocked clutch and exclusive "cold glass" heat filter system permits it to stop at any point for a still picture seven times brighter than in any other 16mm projector, the company states.

To protect film at the aperture, the new heat filter moves into place automatically whenever the clutch is engaged, permitting a still picture to be projected without film damage.

Another exclusive feature is a completely automatic loop restorer that re-se a lost film loop without loss of picture liminating monitoring by the operator even with damaged film.



The use of Bell & Howell's Specialiall-geared mechanism and polished sapphire inserts at key film handling point insures smooth, flickerless operation wit maximum film life and protection. Sapphire parts include the shuttle, film guid rails, and tension clips.

The new speaker system, a tweeter woofer combination, is permanent mounted inside the projector's baffichamber and positioned to direct soun toward the audience at ear level. The arrangement eliminates the need for stringing speaker wires through the audience area.

The projector is equipped with a 2 f/1.6 Super Proval lens. It is also available with the Bell & Howell Filmovan zoom projection lens, which adjusts picture to screen without moving the projector or screen.

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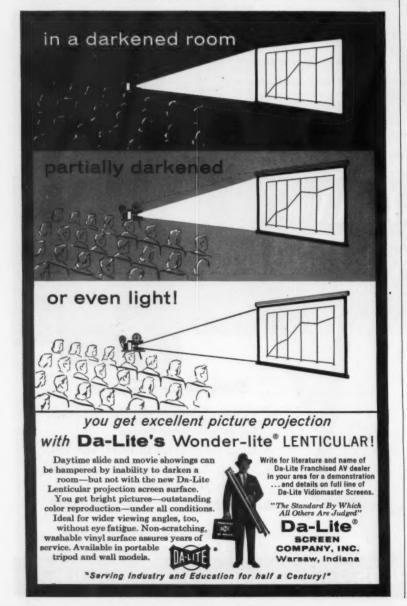
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(Continued on page 24)



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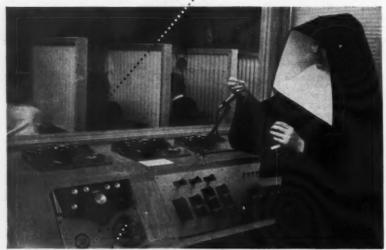
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A Milwaukee Journal photo taken at Mount Mary College

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OUT TO THE YEAR

Frontie op. 6150

Reader Reaction

(Continued from page 11)

I thought the idea might be of value to teachers and students in other parts of the country.

The text of her paper follows:

THE JUNIOR PRESS CLUB

The scene, a banquet room; the banqueters, from among Spokane, Washington, high school newspaper staff members; the banquet, the annual Junior Press Club awards dinner.

Spokane, a city of 190,000, offers the Junior Press Club to its young journalists in an effort to straighten out any difficulties they may be having with the school papers, to answer their question on the field of journalism and to encourage more graduating seniors to enter a career of journalism.

The club meets bi-monthly to solve problems and share new ideas, under the supervision of a senior news reporter. The students are given the opportunity to meet and interview many headline celebrities, thereby gaining a behind the scenes view of politics, sports, science, literature, television, and Hollywood.

The Junior Press Club, a protégé of the Spokane Press Club, was organized in 1944 as an indirect result of a Catholic Students Spiritual Leadership Conference held at Gonzaga University in the spring of 1938. Father O. H. Walker, S.J., o the Queen's Work staff, St. Louis, Missouri, threw out a challenge to the representatives, urging young Catholic writers to find channels for presenting their Christian ideas and ideals to the public, through the printed word. Father challenged their egos by insinuating that their enthusiasm was only momentary and that any plan would not go beyond the tiny cell of an idea formed in that room.

Florence Keyser, president of the Sodality Crusade at Marycliff High School, accepted Father Walker's words as a personal challenge and launched a campaign that has snowballed into a New Deal for the high school writers of Spokane. Today, twenty years later, the awards given at each banquet are direct results of the ambition of an active sodalist

Miss Keyser contacted representative of the three Spokane Catholic high schools and, together, they interviewed Mr. W. H. Hindly, then editor of the Spokane daily morning paper, *The Spokesman-Review*, in an effort to acquaint him with the prospect of putting the young writers and their ideas before the public. Mr. Hindly agreed to print a page of original compositions in the Inland Empire section of the Sunday Review for a trial period.

All of the city schools saw in the Youth's Page a chance to gain publicity for their schools and unlimited opportu-

(Continued on page 20)



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Reader Reaction

(Continued from page 18)

nities for young imaginations.

The first Youth's Page appeared April of 1938, as a half printed page poetry, short stories, and essays. Maria Dunne, chairman of the Creative Writ ing Board in the following year, called the page an "outlet for the thoughts of eight high schools, private and public, Spokane, containing varied expression of thought, in poetry, informal essay short-story, book review, and interview They illustrate to the adult reading public what boys and girls of the present are thinking."

The Creative Writing Board, under the direction of Sister Mary Esther, F.S.P.A Marycliff journalism adviser, was established, made up of representatives of the city schools, to select the material for print on the Youth's Page. Each manuscript was submitted to the board for criticism and judgement. Meetings were

held at Marycliff High School.

In 1938, Sister M. Bernice, F.S.P.A. took over the advisership of the Club. Representatives from the local private and parochial high schools met monthly at Marycliff High School. Marian Dunne, 1938, was chairman in 1938-39 and laid plans for a creative writing contest for members. Sister M. Mileta, F.S.P.A. was adviser of the Club from 1941 to 1943.

Competition builds character and as the snowball rolled in the forties, the writers for the Youth Page were urged to compete for three scholarships offered by Northwest Catholic Colleges.

In a letter to a college, requesting cooperation in offering scholarships for the contest, Marian Dunne explained her reasons for choosing only Catholic colleges. "The original plan for the Youth Page grew out of a Catholic convention. The page itself was secured through the tireless efforts of a Catholic girl, and this most recent project was originated in a Catholic school meeting."

Required for competition in the Creative Writing Contest, was an original manuscript on pre-selected material, composed in poetry, short story form, or essay. Judges for this first contest were journalism advisers of Washington State College, Marquette University, and the Holy Child Academy of Portland.

Winning entries included a poem and an essay, each treating the topic, "Flight of Peace" in an individual manner, and a poem dedicated to "Death." The contest program continued for three years, until the dissolution of the Creative Writing Board in 1943.

Through the years the winners have all taken separate paths, many of them far afield of journalism. In the years between 1940 and 1958, William Heywood, graduate of Gonzaga High School and third place winner of 1940, has become

(Continued on page 22)

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Audio-Visual News

(Continued from page 14)

St. John's Catechism Adds Units

Two more units of the St. John's Cate chism-A Sound Filmstrip Series are an nounced. These new units, numbers 2 and 26, treat the third and the fourth commandments.

University officials estimate that more than 100,000 units of the St. John's Cate chism are now in use in about 9.000 schools and parishes. The catechism wil include 30 units in all. With the two new units 26 are now available to schools.

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New Language Lab Systems Described in RCA Brochure

RCA Language Laboratory Systems the title of an 8-page brochure containing information on its new language laboratory equipment.

It includes descriptions of the equipment necessary to set up a laboratory for foreign language teaching. Included are diagrams of several different types of systems.



For a copy of the brochure write to Radio Corporation of America, Language Laboratory Sales, Building 15-1, Camden, N.J.

Educators Guide to Free Films

It is a yearly event, the publication just before the opening of the school year of The Educators Guide to Free Films.

Now we have it in its 19th edition. What a far cry from the 1st edition which required but 102 pages to document 671 film titles. The present edition is a generous 639 pages which spread before teachers annotated titles of 4,223 film titles.

Three indexes, each on different colored paper, give (1) titles, (2) subjects covered, and (3) sources and avail-

What a wealth of offerings there are under geography, for instance. Some teachers may be surprised to find films under that category which have their narration in French.

(Continued on page 26)

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Audio-Visual News

(Continued from page 24)

The science and biology teacher will hardly resist "Hemo the Magnificent," a two-part film telling the story of blood and the circulatory system, which with the aid of photomicroscopy shows the actual flow of blood through arteries, capillaries, and veins.

Or, take "Molly Grows Up." The teacher will find in the Guide the information that this film may be borrowed from two sources: Personal Products Corporation and Modern Talking Picture Service.

This Educators Guide to Free Films is available at \$7 from Educators Progress Service, Randolph, Wisconsin.

1-V 5

A-V Equipment Directory

The latest and most complete information on all current models of audio-visual equipment is contained in the completely revised Fifth Edition of The Audio-Visual Equipment Directory, published by the National Audio-Visual Association, Fairfax, Va.

More than 500 models of A-V equip-

ment are completely described. Specifications, list prices, and a photo are shown for each. Included are 16mm motion picture projectors, filmstrip and slide projectors, magnetic tape recorders, record an transcription players, screens, projection stands, and accessory items.

Specialized equipment for language laboratory installations is covered, and section is devoted to reading and tachistoscopic devices. Also included are seria number indexes for all major 16mm projectors, complete projection and excite lamp tables, and projection image size charts. Local audio-visual production equipment and materials, and film library equipment, are covered in special sections.

The book contains listings of 16mm magnetic and optical sound projectors filmstrip projectors; slide projectors from single-frame to 31/4 x 4"; opaque and overhead projectors; automatic continuous still projectors; magnetic tape recorden and language laboratory equipment repetitive tape equipment; record and transcription players; projection screens mobile projection stands and tables; storage cabinets; film library equipment closed circuit television equipment; and accessory items of all kinds.

The book contains more than 223 pages, in 81/1 x 11" plastic-bound format permitting it to open flat for easy reference. It is priced at \$4.75 per copy, or \$4.25 if payment accompanies order.

A-V

Filmstrip Correlation-Guide

Free on request from SVE is a new Correlation-Guide to SVE filmstrips.

It shows grade levels, subject area filmstrip titles, and the page number for description in the SVE Educational Catalog

The subject areas covered are science mathematics, and modern languages. The chart-17" by 33"-shows elementary filmstrips on one side, and junior-senior high school selections on the other.

For your copy write to Society for Visual Education, Inc., 1345 Diverso Parkway, Chicago 14, Ill.

A-V

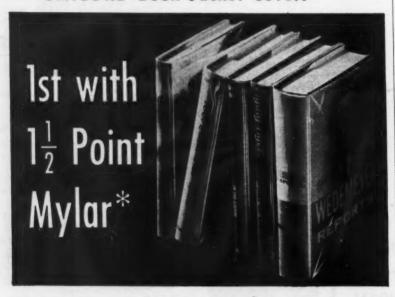
Breaking the Language Barrier

Foreign language teachers now have the opportunity of a vicarious visit to an actual language laboratory in action.

Breaking the Language Barrier, a recent film of a television network program on Pomona College's work with language laboratory methods, is being made available for free showings through Magnetic Recording Industries.

Prints of this 16mm sound film are being scheduled through Harold Marsha Publication Services, Inc., at 171 Madiso Ave., New York 16, N.Y., on behalf of Magnetic Recording Industries.

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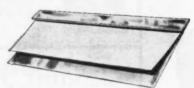
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- "HOW SHALL I TELL MY DAUGHTER?"—beautiful new booklet for mothers. Suggests how, when and what to tell girls about menstruation.
- "EDUCATIONAL PORTFOLIO ON MENSTRUAL HYGIENE" includes above booklets, anatomical wall chart and new, complete Teaching Guide by McGraw-Hill.
- 5. "TEACHING GUIDE FOR MENSTRUAL HYGIENE"—educatorapproved, prepared by McGraw-Hill. This new guide is designed to help you give your pupils a happier, more confident attitude towards growing up.







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News of School Supplies and Equipment

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For a catalog and free fabric samples, write to Werner Garments, Cincinnati 14, Ohio.

New Classroom Screen

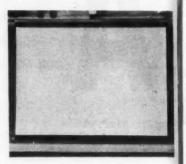
The Draper V-projection screen offers an efficient viewing surface of durable construction. It is neat in appearance and attractively priced.

It is designed to fit over present map hooks or for attachment to chalkboard trim or the wall, with clips that are supplied with each unit. Extra clips are only 10¢ a pair.

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Each record is accompanied by simplified, easy-to-understand directions. Jean Barnett is also author of a book for teachers: Games, Rhythms, Dances, which lists for \$3.

For more information write Georg Stanley Co., 1225 S. Biscayne Pt. Rd. Miami 41, Florida. SS&E 1

New Stereo Microscope

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Read the complete Table of Contents of Siwek's Experimental Psychology in the June issue, p. 716. This outline speaks eloquently for itself. Read this Table of Contents, and judge its merit for yourself.

The Author

PAUL SIWER, S.J.

Every teacher of Experimental Psychology and philosophy knows Father Siwek and his work. Some have studied his work in Latin, others in French and Spanish (maybe some in this country have read him in Polish or Portuguese). Others still may have studied under him in the United States or Rome, or Rio de Janeiro. So that you may know this brilliant scholar, teacher, and priest —

Degrees: Ph.D. (Cracow); Docteur ès Lettres de l'Etat Français ("le grand doctorat"); Doctor Philosophiae, Doctor Theologiae (Gregorian); Professor Aggregatus (Gregorian).

Teaching: Faculty of Philosophy, University of Cracow, 1929-31; Professor of Philosophy and Psychology, Gregorian University, 1931-1940; Professor of Philosophy and Psychology, Catholic Uni-

versity, Rio de Janeiro, 1941-46; Professor of Philosophy, Fordham University, 1949-1958; currently lecturing throughout Europe from headquarters at the University of Paris.

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EDITORIAL



FORCING OBSCENITY OUT OF THE MAILS

POSTMASTER James C. Smith of Pittsburgh reports that good progress is being made in the Post Office Department's intensified campaign against obscene mail. He pleads for the cooperation of the public. It is estimated that one million American boys and girls of high school age will receive obscene literature and pictures in the mail this year even though they never wanted nor solicited them.

Many hundreds of children in the Pittsburgh area will be among the recipients, for their names and addresses are carried on the mailing lists that these pornographic houses have compiled. First-class mail is not subject to inspection by postal authorities and the smut peddlers make use of first-class mail in sending out their material. Where do they get the names and addresses? They clip names from high school annuals, and they buy lists of names from legitimate mail-order houses dealing in items of interest to children. At times they advertise acceptable children's merchandise at bargain prices and build up their lists with the names of the purchasers. In the words of Postmaster Smith, "It is easy to get on a list, but nearly impossible to get off one." Commercialized pornography has grown apace in the past five years, and will increase substantially over the next five years unless a concerted nationwide war is waged against it.

Postmaster Smith is determined to use every legal weapon in an effort to curb the traffic. "The parents of America are the key to effective action against dealers in filth," he declared. He urged all parents to note the mails received at their homes, preserve any obscene material and the envelope it arrives in, and de-

liver it in person or by mail to the local postmaster. He promises effective action in accord with law when evidence is received that the laws have been broken. Concerted action of this type will put an end to the traffic in pornography.

WORLD REFUGEE YEAR

IN A SPECIAL MESSACE for the opening of the World Refugee Year, Pope John XXIII exhorted Catholics throughout the globe to collaborate "generously and efficaciously" in "easing the lot of those who live in exile far away from their homelands." He urged the faithful to carry on the "precious heritage of charity and of defense of the poor—one of the loveliest flowers of the Catholic Church."

Hundreds of thousands of refugees are today held in camps or lodged in huts, humiliated in their dignity as human beings, and sometimes exposed to the worst temptations of discouragement and despair. No man with a heart can remain indifferent to that sight: multitudes of men, women, and even children, deprived through no fault of their own of some of the most fundamental rights of the human person; families divided in spite of their own wishes; husbands separated from their wives, and children kept away from their parents. Pope John described their plight as a "sorrowful anomaly" in modern society, and urged all Catholics to take the matter to their hearts and do whatever is in their power in order to bring this sad situation to an end.

He noted the efforts made on behalf of refugees of the first World War by Pope Benedict XV and for those of World War II by Pope Pius XII. "How many the undertakings sponsored by the Holy See, how enormous the relief supplies of every kind that went forth from Vatican City during those tragic years." He exhorted all according to their means to ensure a more happy lot for their unfortunate brothers, remembering that in many cases their attachment to the Church and to Christ is not unconnected with their present plight. His appeal was very forceful. He spoke of the words of his predecessor on a similar occasion: "And if you remain unmoved by the sufferings of the refugee wandering hither and thither without shelter, where is that solidarity which you ought to feel with him, knowing as you do that his lot today may be yours tomorrow?"

Pope John urged priests to bring this matter to the attention of their faithful, and to stir within them

sentiments of Christian Charity. "Since private initiative alone is incapable of resolving problems of this magnitude, We are confident that public authorities will wholeheartedly endeavor, during the course of this year, to follow up and intensify still more the praiseworthy efforts already made in this field."

He cited as an important result already achieved on the international level the drawing up and the adoption by a considerable number of States of the Convention of 1951 on the Status of Refugees. "Would that these States, and others likewise, might throw open their frontiers even more generously and speedily bring about the human and social resettlement of so many unfortunate people! Would that these could find without delay what they so earnestly desire: an honorable existence within a country of adoption that will give them shelter in the peaceful enjoyment of their personal and family rights."

The Holy Father concluded his appeal to individuals and groups everywhere with an invocation of the protection and special favor of the almighty and merciful God upon all who participate in any way, "as We Ourselves will do according to Our means."

The Holy Father desires that the cause be brought to the attention of children as well as adults throughout the world. Certainly the prayers of millions of children, especially of those in Catholic schools, will rise in petition to Almighty God that He may in His goodness succor and sustain "those who live in exile far away from their homelands."

CAN WE STAND THE STRAIN?

IN THE JUNE ISSUE of the Homiletic and Pastoral Review, the Rt. Rev. Msgr. Carl J. Ryan, Ph.D., superintendent of schools in the archdiocese of Cincinnati, gives an analysis of a problem that causes all interested in Catholic education to take thought. "No one who has any knowledge of what is taking place in Catholic education in the United States today," writes Monsignor Ryan, "has any hope that the ideal of every Catholic child in a Catholic school will be realized in the foreseeable future. In many cases it seems the trend will be the other way. The proportion of Catholic children in Catholic schools may actually decline, and the reasons are not hard to find." The factors that account for this situation are the constantly increasing expenditures for public education; the raising of educational standards; the need for employing more lay teachers at higher salaries; the increased social and psychological services schools are expected to provide; and the necessity for taking care of atypical children.

The writer then poses a realistic question, Which grades should be dropped in order that the rest may be saved? In answering this question Dr. Ryan divides the twelve grades into four groups: 1, 2, 3; 4, 5, 6; 7, 8; 9, 10, 11, 12. Next he gives the *pros* and *cons* that might be given for dropping or retaining any one of the four groups of grades. Local conditions may indicate in a given case that it is sufficient for the time

being to drop but one grade, or two grades. The writer has no thought of making out a case for the dropping of any particular grades in preference to others. Some who favor dropping the primary grades call attention to the fact that young children will come readily to parttime religion classes. The dropping of the primary grades means only one change from one school system to another, and it is obvious that parent will take increased responsibility for the religious instruction of their children when these children are forced to spend their first three years of schooling in a public school. This is properly the work of parents, and there is a wealth of suitable material to place in their hands to help them with this work.

Those opposed to dropping these early grades call attention to the fact that early impressions are more lasting. It seems certain that a better preparation for Holy Communion can be made if the candidate is in a Catholic school. Others note the fact that it is always difficult to prepare children in a large group for a transfer to a different school system. There is the added factor that a better religious atmosphere has developed in the Christian home when the children attend the primary grades in a Catholic school.

Those who favor dropping the intermediate grades point to the fact that the Catholic child entering the fourth grade has established a good basis for his religious life. The pattern of discipline in a Catholic school has been laid. The intermediate child suffers less loss in a transfer to the public school, and he is still plastic enough to be brought back into the Catholic school when the time arrives for that. Opposed to the dropping of the intermediate grades are those who point out that such a transfer involves two changes from one school system to another. This change at the end of the sixth grade is more difficult, and parents may elect to leave their child in the public school. To this must be added the fact that public school administrators and teachers are less inclined to welcome an increase of new pupils at this level than at any other. The child also finds greater difficulty in transferring for the fourth grade than he would in changing over at the beginning of the seventh grade.

Many are of the opinion that a transfer, if necessary, is better made at the beginning of the seventh grade. Six years of religious instruction has given the child the basic pattern of a religious life. "The knowledge of their religion," writes Dr. Ryan, "may not be very extensive, but at least they have been grounded in the fundamentals." At this point the practice of going to Mass and the sacraments is well fixed, and we can reasonably hope that it will endure. Here again the responsibility for religious training and practice devolves upon the parents.

The natural break between the sixth and seventh grades, a point where many enter jumior high school, adds to the ease of administration in case of an increased school population. There is little difficulty in

(Continued on page 102)

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How to Support Private Schools

PRIVATE SCHOOLS, their right to exist and their social and religious effects, have been issues occupying the political and legal considerations of our nation for many years. Their support, unfortunately, has not received comparable attention. Because the Catholic Church is a large operator of private schools all debates about them, but particularly concerning their support, should be of vital concern both to the leaders and the members of the Church.

Any vast and complex subject which receives much pro and con debate at varying levels of authority becomes clouded in the principles upon which it rests and confused in the logic of its argumentation. The question of private school support is such a subject and the haziness of perspective in its case is deepened by the admixture of religious fears and convictions, bigotry and prejudice which accompany it. In such a welter of confusion, little wonder that most of the allegations are started from and lead to tangents rather than the real issue involved. Thus it becomes highly advisable occasionally to draw away a bit from the proximity of the issue as it is currently debated and in a calm and impassioned intellectual appraisal reexamine the true elements underlying it. As a contribution to such a clearing of the atmosphere and to return the focus to fundamentals, let us survey the basic points in the private school idea.

Issue Is Twofold

In these remarks we confine the subject to Church and government schools of the elementary and secondary levels. The issue is twofold. First it is concerned with the imparting to a child of that knowledge which is deemed proper and necessary in order that the recipient might assume a useful place in the human community—a place from which he might derive the benefits due him as a social creature, as well as a place from which he might give to the social body the contribution which he, as a social being, owes to it.

And from this comes the second consideration, the manner of financing and supporting such procedures. Education is not a favor or privilege given to the child but a right which springs from the duty owed to him by those responsible for his existence and well-being. Inherently and ultimately this right to education is from God by whose will this creature is a rational and social being; in the economy of delegated authority, the duty to provide it rests on the parents by whom the child is produced.

This last point is clearly demonstrated in the nature

of the marriage state as well as in the God-given purpose for it. Both can be summarized in the divine words: "For this have I made you male and female... multiply and fill the earth." The continuation of the human species is a duty of the man and woman to the society, for it is the source of the family which in turn is the basic social constituent.

Not Mere Multiplication in Numbers

Continuation of the human species cannot be defined in a mere multiplication in numbers. Because man is a rational and social species by nature, the God-imposed obligation for his reproduction is fulfilled only in the word's truest meaning—to duplicate, or copy, the intellectual and volitional social creature which is the human being. Thus the parental duty is not finished at birth but merely begun; it terminates when into the social stream is placed the finished product—a citizen of Church and State who is prepared and qualified to maintain, perfect, and continue the social species. This development and perfection of the individual is termed "education," and hence education shares the same parental source and responsibility as does birth.

Summarized, the education of a child is the *duty* of its parents. In a more simple society such as existed centuries ago, the demand upon its members was far less complicated and specialized than in the case in the complex pattern of modern times. Because of this, the extent of the education needed to adapt one to a useful place in society was less, and as a consequence the duty to provide the necessary education could be and was satisfied in the home by the parents or their appointed tutors.

Of Necessity Must Delegate the Duty

Today the impossibility of this direct and immediate fulfillment of parental duty is beyond doubt or discussion. Not being capable or qualified to provide it, parents must now delegate the duty.



Father Paris is a priest of the Diocese of Reno, currently on assignment in the Harrisburg diocese, St. Patrick's Church, Carlislo, Penna. In addition to parochial assignments, he has served in various chaplaincies and student counseling work. He is the author of several pamphlets on Catholic subjects.

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Because the end result of education is in relation to the society, it is a fitting custom that this delegation be to a social unit, which in actual practice is the Church or the State. Hence we have the church (religious) schools and the state (public) schools.

Primary Concept

Which of these social units has the first right to receive the delegation to educate children? The primary concept of the State is to rule; in this lies its essential function. It is the meaning of government to maintain a proper arrangement of order among the parts of the social body. Any other function it serves is a secondary and accidental purpose to this primary concept.

The essential nature of the Church is to teach. This we see clearly specified in the words of Christ, "Go, teach. ." Thus any other proper function of the Church is rooted in and stems from its nature as a teaching body.

From this, the logical deduction is that the first claim upon the delegated parental responsibility should be assumed and accepted by the Church. This is further fortified by the fact that only she can teach the whole body of knowledge. The child must know what is conducive to its termination in a good member of the family and the social units of the state, and also of the spiritual society. While we can conceive that the first two requirements are within the capability of the State to provide, in the contemporary status of the American scene, court orders and multitudinous sects and pressure groups have ruled out the possibility of the third. Hence only the Church is equipped to give the child the fullness of knowledge required for proper balance-both the empirical and the spiritual arts and sciences.

To condense the above, in our present society the parental duty of education can be delegated to the Church or State, and by nature and qualifications it belongs primarily to the former.

The Right to Recompense

When any duty is delegated to another, the virtue of justice enters the picture. Duty and the fulfillment of duty constitutes the balance of the scales, while delegation of the duty affects the balance, for now a third factor has entered upon the proportion. The delegated one must be reimbursed. In justice, and to maintain it, the party who has accepted the fulfillment of another's duty has a right to recompense for his contribution; to deprive him of it, whether by law or custom, is an injustice.

As a consequence of this the delegating parent must compensate the agent who fulfills the function of educating the child. If it is the State, then the State must be paid; if it is the Church, then she has the same right, in justice, to compensation.

At present the State assesses the whole public for the cost of educating the children who have been delegated to its care, while the Church assesses only her own members to defray the expense involved in her share of the delegation. Thus everyone pays for the State schools while only selected ones pay for the Church schools; the obvious result is that some citizens pay twice to exercise their right of delegating. This is plainly unjust.

The common defense of this double cost takes form along this line of reasoning: the State schools are available to all; therefore, all pay for them. If a parent elects not to use them but rather to provide separate facilities, then this is a private matter and hence should be sustained by private contribution.

How Valid the Argument?

If the duty of education were the State's, this argument would be valid. But in view of the duty being the parents', and theirs being the right to delegate it either to Church or State as they choose, the argument becomes invalid and false. The law and custom both recognize the right of the parents to designate the delegate they prefer; thus logical reasoning must grant that the one delegated has the right, in justice, to the parental reimbursement. Therefore, the school to which the child goes determines the authority which receives the payment for the service.

School Money Not True Taxation

The method by which the State raises the cost of its services is referred to as taxation. From this term, it is argued that to give such public-owned money to a Church affiliated institution is a violation of the Federal Constitution as well as a breach of the traditional concept of separation of Church and State. Such a conclusion is false because the premise from which it is drawn is false. The money collected by the State to maintain a school system is not taxation in the proper and real sense of the term.

Recalling that the essential function of the State is to govern, and recognizing that such a function requires the provision of certain services (of which education is not one), then it follows that the State has a right to collect from its citizens the funds necessary to defray such costs as it incurs. It is this fund raising which is properly called taxation and taxation rightly understood is the tribute paid by the citizens for the services of government.

However, because education of children is not an inherent part of the concept of governing, but is rather a specific role over and above its essential scope (because it is a delegation of a specific parental duty), taxation has nothing in common with the State's role of educator. In substantiation of this, we need no greater evidence than the prevalent custom of separate tax rates and assessments for normal governmental functions and for the school boards. Hence it should be clear that the money collected for performing the parental duty of education is not of the same species or category as is that exacted for services essential to

the concept of government. In brief, the reimbursement of the State by its citizens for educating their children is not taxation; it is payment for a specific, delegated service.

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From which it follows that when the government acts as collecting and disbursing agent for such monies, and in the process distributes it to other social units for their share in the discharge of the delegation, it is not public funds used for sectarian purposes, and it is not a violation of the Constitution nor a breach of the separation of Church and State. It is a method of implementing the virtue of justice.

The above is not the only method whereby the same result could be achieved. Another one would be to allow the parents to pay directly to the institutes they choose for the function of education, their share of the cost of that education. But this would introduce great complications. Yet another system lies in allowing tax credits or tax exemptions to parents who use Church affiliated schools. However, again the difficulties inherent in this plan makes it less than desirable. The most workable plan seems to be that which entrusts the collection and distribution to the State while at the same time allowing the State a fee or percentage for the costs it incurs in performing this service.

Society Should Assist

Finally, because education is to the benefit of the social body and not merely to those with children participating in the program, the whole society should assist in defraying the expense of education. Such contributors, though not receiving the fruits of the educational system in their own children, insofar as they are defraying part of its cost should have the right to

The magazine rack-popular spot at St. Mary's High School, New England, North Dakota.



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designate the division (Church or State) to which they wish their share to be allotted.

Summarized, the duty of educating children rests upon their parents but can be delegated to one of the units of society. In the case of such delegation, the reimbursement of the delegate is not taxation in the sense of public money but is money paid to satisfy the virtue of justice. Therefore, for the one rendering the service to receive due and proportionate recompense from the State is not a violation of any law or custom, whether the method of collection and distribution is by payment directly by the parents or through the agency of the State.

That implementation of the above philosophy will lead to government control of the private schools and that hence for freedom's sake they are better off to maintain themselves and thereby continue the double standard of assessment, does not follow.

Certain Amount of Regulation

True, there is and will be under any system a certain amount of governmental regulation, as for instance, we now have the imposition of minimum academic standards and required days of attendance; basic safety and health regulations for school buildings; accreditation norms for qualified teachers and recognized schools. That a change in the manner of support demands a change in these things or the addition of more is a false fear.

This, for two reasons.

The first stems from the principles already enunciated, to the effect it is not government support of private schools which is effected by the new support method. It is simply the justified recompense of the delegate who has performed the service by the more equitable method wherein some individuals are not double charged for this service. The second reason finds its authentication in the enabling legislation by which the system is inaugurated. Governmental imposition is not a necessary evil but one which follows from inadvertence to the possibility, or from a deliberate intention to cause such influence in the legislative acts by which government's role is specified. Let the legislators be aware and be vigilant and control will not be a greater factor than it is now.

Not Common Opinion

What has been set down so far in this article is not the common opinion on these matters; but to bring such a program of school support into being, it must be made the accepted norm and belief. This is the first step which must be taken—education of the public to the true nature of the issue.

All denominations now operating their own school systems will need to recognize the common stake they have and the necessity of cooperative action to gain their mutual goal. Thus the starting point is a joint committee of all operators of so-called private schools.

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What Level Must We Maintain

The Catholic Elementary School

THE PRESENT INTEREST in the dropping of some grades of the elementary school appears to have stemmed from a portion of a talk given at the opening session of the National Catholic Educational Association in Atlantic City on March 31, 1959.¹ In reporting the address, various papers—diocesan and public—along with periodicals, emphasized the excerpt which stated that certain grades of the elementary school should be dropped in favor of the secondary school in an area that is not financially able to maintain both levels. One paper listed reasons why the elementary grades should be maintained because it is here that the basis of religious foundations is laid. Furthermore, it stressed the point that this level was an important and necessary part of the school organization.²

Monsignor Carl J. Ryan, Superintendent of Catholic Schools in Cincinnati, summarized the question in a recent article entitled "Which Grades to Drop?" He treated the school structure in four levels: primary, intermediate, junior and senior high levels. Naturally, in such a presentation both sides of the question were treated in an objective manner. Monsignor Ryan established some cogent reasons as to the level which

should be dropped or maintained.3

Through the emphases given by the First and Third Plenary Councils of Baltimore in 1852 and 1854,4 respectively, bishops and pastors in the United States were exhorted to erect a school in every parish. Such is the pattern today that the Catholic elementary school is a commonplace and expected part of the American Catholic parish, a must in the thinking of the members of the parish. In fact, schools take precedence over other parish facilities in a parish building campaign. Today, with the exodus into suburbia, the existing Catholic elementary school is no small factor in helping parents decide where to establish their permanent home.

Unique in Origin, Organization, Structure

The Catholic elementary school in America is unique in its origin, organization, and structure. Nothing comparable to it is to be found elsewhere. The stringent criticism of those unfriendly to the Church is frequently leveled at the Catholic school. They realize that in this segment, the nucleus of the strengthening of the Faith, the nurturing of a strong virtuous life is found. Only four sects have succeeded in implementing their teaching by the erection of elementary parochial schools: Mennonites, Seventh Day Adventists, Christian Re-

formed Church, and the Lutherans. In the educational history of the United States other sects have tried to maintain schools, but have failed largely through the lack of financial status, pupils, and teachers.⁵ To the Catholic Church alone, at times in dire want because of needed aid and personnel, are commendation and tribute given for the splendid elementary school system which has been erected and organized in ways comparable to any other existing public school system.

This article is not a criticism of the secondary school; in fact, nothing but the highest praise is given for the successful work carried on there, as witnessed by the type of graduate emanating from its classes. Nor does this article propose to give reasons why one portion of our school system should be maintained to the exclusion of another. Such is a matter for the policy making body, the hierarchy of the church, to decide. The main purpose is to restate some of the facts concerning the development, the importance, and the need for the continuation of the Catholic elementary school.

Elementary School Identified

Grades one through six commonly constitute what is known as the elementary school. A further breakdown frequently cites grades one through three as the primary; grades four through six as the intermediate; grades seven through nine as the junior high; and grades ten through twelve as the senior high levels. Throughout this paper the term elementary embraces grades one through six. A Catholic elementary school is one that is erected and supported by parish funds and staffed by a religious community, aided by lay teachers as the need arises. The diocesan superintendent of schools and the supervisors who assist him constitute the staff officers, all of whom are under the jurisdiction of the local Ordinary.

Pope Pius XII, in an address to Italian primary teachers, stressed the fact that in the elementary school, (Continued on page 39)



Sister Mary Josephina is associate professor of education at Boston College. She concerns herself with both the graduate and undergraduate levels. A graduate of Mt. St Joseph Teachers College, Buffalo, N.Y., she earned her M.Ed. and D.Ed. degrees a Boston College. Her specialty was administration and guidance. Her contributions to educational periodicals number over two dozen. She is often called upon for talk before teachers and other groups.

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The Catholic Secondary School

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over two for talks It happened so fast. Sputnik sped into space, whirled around and rocked the American educational system. While educators were analyzing the situation, other new bodies followed Sputnik. Then Abel went up to look around and returned to say to man, "You're next." Khrushchev growled and then sent Koslov to America to smile confidently as if to say, "Would you mind moving over. . . would you mind just stepping out of the way . . . this is a Communist world, you know." Yes, it happened so fast that educators began to look into their educational system and devise methods for more solid curricula that would prepare American youth to meet future challenges lest the Russians smile again as they push us off the earth with a small bundle of atomic energy.

Almost as quickly, it seemed, as Sputnik's appearance startled the world, so the changed character of the school population swooped down upon us and fastened us in tentacles so firmly that we are saying, "Where do we turn now?" Elementary schools are bursting with boys and girls who for eight years have been guided and sheltered under the protection of the parish priest and the care of the Brothers, Sisters, and good lay teachers until they reach that age of adolescence, the age in which they need most direction. Then like a fragile young flower exposed to hail and storm, these young boys and girls, because there is no Catholic high school, find themselves in a materialistic environment.

The American elementary school has been a tradition and those of us who are conservatists are apt to cling tenaciously to the idea that if a parish is not financially able to maintain both, the choice should be the elementary school.

We must remember that in 1900 only about ten percent of the total population of high school age was attending secondary schools, and only a small percentage of this number pertained to the Catholic secondary schools. Obviously, at this time there was no question as to which school to build.

Race Against Time

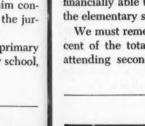
Today we are engaged in a race against time—a time when, in certain areas, it appears to be difficult to maintain adequately both the Catholic elementary and the secondary schools. More than ever before, Catholic educators realize that the Catholic high school student must be given an opportunity to develop every talent if we hope to survive the menace of communism. An effective anti-communist program must be set up. We are fighting for our lives. We cannot afford to permit students to remain ignorant of a knowledge of communism and its threat to civilization. Elementary pupils are not ready for such indoctrination. This must be done in the high school.

What about the Church's stand on justice and the matter of voting for political candidates who, though not communists, favor communist actions? What about Pope Pius XII's encyclical on labor? These are a few of the topics for Catholic high school social studies classes. Other problems such as segregation, the moral issues underlying TV and movies, the dangers of going steady, and the interpretation of literature cannot be handled fully in the grade school. The delicate moral issues involved in some of these problems can be pointed out only to students who are more mature than the average grade school pupil. One needs merely to delve into the secrets of the status of morality among teenagers in some localities to recognize the need for careful spiritual guidance during high school days. The Catholic high school student needs his daily religion class with its explanation of the Mass and its inspirations to receive the sacraments frequently. A weekly religious instruction is not enough to fortify him against the evils around him.

Grounding in Right Principles

High school religion and social studies classes, in particular, form the training ground for the formation of right principles of living in regard to such problems as birth control, abortion, sterilization, mercy killing and divorce. Is the grade school the place for such topics? The grade school child is not ready to weigh problems of such a nature. If there were no Catholic high schools, then what?

It is the high school student who is facing serious problems of morality. It is the high school student who



Sister Harriet is principal of Charleston (W.Va.) Catholic High, which has in recent years established an unusually high scholastic record. Most of the students go to college. Some students come 20 or 30 miles to get a Catholic education. Sister has taught also in high schools in Ohio and New York, her subjects ranging from English, journalism, social studies, Latin, mathematics, and religion to business and music. The first two are her special interest. She has an M.A. from Marquette University.

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is stunned with the noise of the materialistic world, deceived with its glittering tinsel and dazzled and encircled in a web of vice. It is the high school student who goes crying to the psychologist, "I'm so mixed up!"

Elementary grade school children are unaware of the existing evils of secularism, nor are they able to cope with the problems of this materialistic world, at least, not to the extent that the high school students are.

Some even say, "These problems are too deep for high school students. Let the college take care of them." But only about half of our high school students enter college. Many of these drop out after a year or two. If our religion, science, and social studies classes in high school do not prepare youth to face the world, where are these young people going to learn to defend their faith, live it to the full themselves and share it with others?

Last year in one of our secular American universities a freshman Catholic girl raised the question in sociology class, "What about the soul?"

The professor paused a moment, then said, "The soul? You don't have a soul."

"Yes, I have," the girl replied.

"Prove it," he requested. Startled and stunned the girl hesitated. "See, you can't prove it," he concluded.

In another secular university last year a freshman girl fell victim to her young professor's atheistic teaching, abandoned her Catholic faith, married him before the year was over, and is now acting as a recruiter for atheism. Shocking? It is happening every day. Shall we wait until college with problems of so serious a nature? That would be too late.

The Light and Hope

The position of the Catholic high school today may well be the light and the hope the world needs to lift it from clouded horizons of confused ideas, for it assumes the role, as it always has, of preserving the gift of Faith in the world and of training leaders to spread this Faith. It equips its students with the code of morality based upon the Gospels; it uses textbooks free from the errors of socialism and pragmatism; it fortifies man to withstand the temptations of the flesh through its encouragement of the Mass and the sacraments.

Naturally, the ideal unit would be a Catholic education from kindergarten through the university, and wherever possible this should be the case. However, we are presently dealing with the situation where only one level can be maintained financially. If a choice must be made, the high school would be the logical one.

Difficult Years

How many teenagers are home long enough today to

be taught the logic that will be their defense against the irreligious world? What mother or father has the time to review each textbook used in the public high school and to point out and refute the fallacies contained therein, distorted ideas about democracy and religion. Yet there are those who say that the parents should be responsible for the religious training of their children of high school age, but we must admit that this is just the time when many parents find that a barrier falls between themselves and their children. Some parents say, "I don't know what is the matter with him." And the boy says, "My parents don't understand." Some teenagers find it easier to talk to their teachers than to their parents. What a blessing it is that there is a good Catholic teaching Brother, Sister or lay teacher who can guide these boys and girls spiritually through their difficult years!

At the grade school level, these same boys and girls find it easier to confide in their parents than in their teachers. This is the period, then, when parents should take advantage of their responsibility for the spiritual education of their children. It was John Dewey who threw education off balance when he overloaded the schools with tasks that had formerly been those of the family. Let the parents now resume that responsibility and teach the child his prayers, teach him to love God and his neighbor, to practice virtue and to keep the commandments. To those who say it is more important for children to attend a Catholic elementary school so that from earliest youth they may learn and live Catholic principles, we say, "But what about the years following the eighth grade? Do our teenagers read Catholic periodicals? Do they seek further religious instruction classes? Most of them do not. Where, then, should they learn the answers that help solve their problems? That would be ideal if the parents were well-informed themselves, and if the boys and girls would approach their parents, and if parents were more inclined to accept this responsibility. If it comes to a choice of maintaining a certain level of school. I would say let the grade school child attend the public school for his formal education, and let the pastor arrange for a combination of home instruction and parish instruction outside of school hours, and then, when the child reaches the age of adolescence, let him attend a Catholic high school. Perhaps the awareness of this spiritual responsibility and the open discussion of religion in the home will raise the spiritual level of the whole family and we can truly say, "A little child shall lead them."

Ideal Christian Home

The ideal Christian home is one which is like the home of Nazareth. There the Mother of God and St. Joseph together made a happy home, Mary by her vocation to love, and St. Joseph by his dedication to duty. The mother of the home today can find no higher standard than to imitate this Family, to love enough to give herself unselfishly to the spiritual and temporal training of her child. The father can do no better than

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to rule and to light the way by his good example and dedication to duty. The seed of religious vocations is planted here in the midst of this happy home life. Perhaps, if there were more homes that were living copies of the home of Nazareth, there would be more priests, Brothers and Sisters, and if there were more Religious, there could be more schools. Then it would be unnecessary for us to determine the answer to such a critical proposition as the choice of elementary or high school.

They Belong to This Social Group

If any level must be chosen for the mother and father to assume the main responsibility for the spiritual education of the child, it would have to be the grade school level. When teenagers enter high school, they tend to form closer friendships with their classmates than they did in grade school. They spend less of their leisure time at home, and more of it with their friends. Their social life seems to revolve around the high school. They belong to this social group. The Catholic high school, then, becomes the center of good, wholesome recreation where young people live together according to the right principles of living set down for them by Jesus Christ and taught them through the medium of their Church and school.

This problem of Catholic elementary or secondary school is one we must soon face for two reasons: (1) lack of teachers; (2) insufficient funds to build and maintain both. Let us not be sentimental about it. If you are teaching high school students, or if you are a parent who has teenage boys and girls, you, undoubtedly, will know what it means to have them in a Catholic high school. Our hope is that eventually all our teenagers will be where they belong, in a Catholic high school.

Then let Khrushchev and Koslov growl or smile; our youth will not be brainwashed. They will have the "truth that will make them free."

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pupils learn the basic *elements* which are for everyone the foundation of future intellectual development and which are in most cases the only scholastic heritage that they have at their disposal throughout their entire lives.⁶ In a similar vein, Reverend Joseph Fichter, S.J., stated that the Catholic parochial school acts as a focus of Christian solidarity in the local community.⁷

Early Years Priceless

History attests that in anti-clerical countries, one of the first actions of the leaders is to remove the religious emphasis from the elementary schools and to place the pupils under the aegis of the state. Obviously, the importance of these early years is priceless. In the days of the Hitler regime, within the memory of the reader, youth at an early age were removed from the home and the parish school, and assigned to places of learning where state indoctrination could be carried out systematically and intensely. At the present time, Red China, Russia, and the satellite countries make as a special target the seizing of the young child by placing him in the so-called communes where he can be educated according to strict discipline, thereby learning as early as possible the tenets of statism and communism. Since this period, so malleable and impressionable, constitutes a significant part in their planning for a Godless education, should not Christian countries continue their emphasis upon the early education in which God is the center? During these years of childhood growth, attitudes, habits, virtues, skills, as well as learnings, are formed. What the child learns in the first six grades becomes the foundation for all future learnings. Leaders in psychology, sociology, and education are ever vigorously contending that this period of growth ranks as the most significant in the life of the individual.

Objective Data Lacking

Researchers in the field of elementary and secondary education as yet have presented no objective data regarding the importance of one area over the other. Empirical studies, aided by grants, may possibly uncover signficant findings attesting to the relative standing of one segment of the school organization when compared with another. Certainly this is a needed area for study by some candidate at the doctoral level. Reverend Joseph Fichter, S.J., presented a case study of one parochial school⁸ and such is a step in the right direction for an unbiased report of the status of the school when compared with the existing public school. Gathering subjective findings, the only available data, the large number of priestly and religious vocations to the sisterhood and the brotherhood stems from the ranks of those who have attended a Catholic parochial school. Similarly, data show that divorce and marriage break-up are found less among those with Catholic elementary school background.9 Whether there are factors which are the result of Catholic elementary training remains to be analyzed.

Administrative Considerations

Administratively speaking, the elementary grades have received more attention than has any other level of the school. From the standpoint of supervisory helps, special teachers, as in art, musical and physical education, as well as research studies in curriculum areas, have benefited greatly during the past three decades. Because of the importance of these grades every attempt is made to improve both teaching and learning. The secondary school is not left without supervision but that which is given cannot be compared to that of the elementary grades. The per pupil cost of the elementary pupil is considerably less than that for the secondary school pupil. Similarly, in the majority of school systems, salary schedules are greater

for the secondary than for the elementary teacher. Whether or not this is a healthy condition, the fact must be faced. Frequently, too, the teacher at the secondary level must possess a master's degree or credit over and beyond the bachelor degree. State certification laws are much more stringent at the secondary level. Requirements of accrediting agencies are to be met if graduates of the high schools are to be certified. Smaller classes necessitate more teachers.

Going into the structure of the whole school, the capital outlay is a major item in school finance when one is engaging coaches, dramatic teachers, and librarians, buying equipment for laboratories-chemistry, biology, and physics-along with the outfitting of a gymnasium for a sports program-baseball, football and hockey. Guidance personnel and teachers trained for the diversified course offerings-scientific, business, general home economics, and college preparatorypose a financial problem for the religious community staffing the school in that their education must be taken care of either in the comunity college or a local university. Since the appearance of the Conant report, with the plethora of articles that followed, administrators are reviewing both curriculum and teaching methods at the high school level, in an attempt to show the public that the high school today is turning out a welleducated product. The curriculum of the Catholic secondary school has continued to uphold its tradition for which it is so well known.

Many of the facilities mentioned for the high school, such as libraries and gymnasium, should be found in the elementary school. However, because of the simplicity of her demands, the elementary teacher can improvise through her ingenuity and resourcefulness many of the needed facilities as classroom libraries, science corners, and playground areas. Self-contained classrooms lend themselves so much more easily to adaptation.

Simpler Set-Up

Within the secondary school, the administrative body consists of a principal assisted by heads of departments, coaches, spiritual director, guidance personnel, and teachers. Within the elementary school one finds a more simple set-up with a principal, free or in some instances responsible for a class, and a corps of teachers. The teacher in the elementary school is with the pupils for a longer portion of the school day and thus gets to understand them much better. Teaching four or five classes of algebra, each class numbering about forty pupils, becomes a name feat for any teacher. Reaching each pupil in the sense that he becomes known in all the varied facets of his personality can be baffling and discouraging.

Examining the kind of education offered at the elementary level, administrators are to be highly commended for their ever-present concern for courses of study and curriculum guides. Diocesan, state, and regional committees have spent time in the construc-

tion of such aids, built upon Catholic philosophy which impregnates all areas of the curriculum. Further extension of this philosophy is to be seen in the field of reading, science, social studies, and language arts. Some progress has been made regarding courses of study and textbooks in the secondary schools, but not to the degree that is true of the elementary level.

Analyzing the social life within the elementary school one can find a microcosmic life, with groups of boys and girls working together on the various projects; small cleavages, too, are apparent; new and lasting friendship patterns are formed; attitudes, prejudices, and vocation interest find their birthplace here. Pupils from various ethnic and economic backgrounds live side by side in the elementary school where gifted, superior, average, and below average pupils learn the give and take of life. It is truly a city within itself, laying the foundation for Christian democratic living. Within the scene are found dedicated religious and lay teachers. Catholic elementary schools are the bulwarks of a loyal citizenry which cannot but exert an effect upon the community now and in the future days.

Parish Solidarity

The element of parish solidarity is nowhere better found than in a parish where the elementary school flourishes. Through the sundry activities common to the elementary school a parish is rendered more vigorous by the First Communion Day, the Confirmation exercises, May devotions, Corpus Christi and May processions, Family Communion Sunday, CYO and similar clubs. Their successful organization and execution depend in large measure upon the local elementary school. It is agreed that some of these functions can be found at the secondary level, but the age of the participants does not ensure the parental interest engendered by a younger child.

Reverend Joseph Fichter, S.J., in a recent lecture, emphasized the point that it is probably safe to say that the experiences of the child in the Catholic elementary school engage his total personality in a manner that will not happen again in his future educational training. The child is more closely involved with his parents, priests, parish, family, and neighborhood than he will ever be again.¹⁰

Woefully Deficient

Catholic children coming into the elementary school are woefully deficient in the common knowledge of their religion, embracing prayers, sign of the cross, and the simple truths of dogma, as the story of Christmas and Calvary. Reverend John Thomas, S.J., calls this condition of the Catholic child, "the religious blackout". Parents are depending more and more upon the teacher of the Catholic elementary school to impart the religious teaching which should be rightfully taught in the home before the child enters school. Objective data can attest to this condition. 12 In the

elementary grades children are prepared for the reception of three important sacraments: Penance, Holy Eucharist, and Confirmation. Granted that such training can also be given in released time classes or during religious class time. However, can such time be compared with the day by day teaching and meaningful repetition of religious truths? During these formative years the elementary child is living in a religious atmosphere in the Catholic classroom, surrounded by reminders of his religion. Parents are adamant that their child be taught reading, arithmetic, and other fundamentals. What would be the case if these learnings were presented once or twice a week, and/or left to the teaching of parents? If religious learning is presented regularly, consistently, and is well planned and motivated by parents who feel competent to explain the truths of our religion, then the religious learnings of the elementary school child are ensured.

Attitude Far From Indifferent

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Monsignor Ryan stated that if the attitude toward Catholic education is indifferent then it matters little where emphasis should be placed, whether at elementary or secondary level.13 From present reports, Catholic elementary schools enjoy an attitude far from indifferent. Schools are bursting at the doors for want of more seating space. In some areas registration is made four years in advance of the child's entrance into grade one. It is truly a healthy sign of parental interest in a Catholic elementary education.

In summary, reasons have been given for the maintaining of the Catholic elementary school. The importance of this part of the school organization has received the attention of the hierarchy through the years of its phenomenal growth. Areas hostile to Catholicism have focused attention at this level of education, knowing that the early learning remains with the child. Since these learnings are fundamental and progressive in nature, all future knowledge is built upon that learned in the elementary grades. For reasons of administrative, educational, social, and moral nature the elementary school is an integral part of the structural fabric of the Catholic school system.

¹¹ John Thomas, S.J. "Religious Blackout of the Pre-School Child," America, LXXXVI (March 8, 1952), 608–610.

¹² Twomey, Sister Mary Michaeline, C.S.J. An Experimental Study with First Grade Children to Determine the Knowledge of Religious Concepts as Found in First Grade Readers. M.Ed. Thesis. Boston College. Dept. of Education, 1953.

¹³ Monsignor Ryan, op. cit.

How to Support . . .

(Continued from page 35)

The essential function of this group will be, under the guidance of a competent advertising agency, to create and sponsor an educational advertising campaign; to use fully spot advertisements on radio and television (some might be carried as "public service" announcements as so much school propaganda is now), secure newspaper write-ups, organize and maintain alert legislative lobbies on local school board, state, and national levels. All of these activities to concentrate on the dissemination of one point of information: that in justice the delegated authority of the parents to teach their children must be paid for and such payment must be to the one rendering the service. The note of justice and fair play shall form the underlying persuasion. True, such a plan will cost money, but is an investment which will ultimately pay great dividends.

The Contrast

Contrast a forward, intelligent, and constructive program such as this with the present feeble, apologetical, and ineffectual peripheral efforts symbolized by the publicity and contentions surrounding such things as school bus rides or the denial of them, free lunch programs or the lack of them, subsidized school books versus self-bought ones. Such issues have nothing to do with the basic and essential one-whose duty is it to educate and whose right is it to receive the compensation for educating? To confuse the issue by arguing about the imaginary line which separates "educational matters" from "services rendered as citizens" is to frustrate any real and just solution. Rather, these tangents are merely a shield behind which is encouraged and perpetuated a vicious and unjust practice to which time has made too many too complacent.

On the positive side, and this should be the main point in favor of the program and principles advocated in this article, an increase of revenue to the private schools will mean an increase in their numbers as well as the numbers of students they educate. As the public school system, under the impact of pragmatic, irreligious, and non-religious systems, continues to deteriorate, more and more young Americans can be put into schools which will teach them the real meat of education-solid academic and scientific courses plus the inestimable asset for God, country and citizen, religious values and ethics.

In a world of timid conformists, who will be brave enough to institute the program?

815-820.

10 Ibid.

September 1959

¹ The Catholic Transcript, April 2, 1959. Address on Christian Education by Bishop Lawrence J. Shehan, p. 10.

² The Providence Visitor, April 16, 1959. "Catholic Educator Calls Plan to Drop Grades "Too Risky", p. 16.

³ Rt. Rev. Monsignor Carl J. Ryan, Ph.D. "Which Grades to Drop?" The Homiletic and Pastoral Review, LIX (June 1959), 815 820.

Acta et Decreta Concilii. Plenarii Baltimorensis Tertii, No.
 6-7. (Baltimore: John Murphy, 1886), p. 104.
 Francis X. Curran, The Churches and the Schools. Chicago: Loyola University Press, 1954, p. 118.
 Pope Pius XII, Address to Catholic Primary Teachers, November 4, 1955.
 Joseph H. Fichter, S.J., Lecture given at Boston College, June 25, 1959, Institute on the Sociology of American Catholicism.

tholicism. *Joseph H. Fichter, S.J., Parochial School: A Sociological Study. Notre Dame, Indiana: University of Notre Dame Press,

<sup>1958.

*</sup> Joseph H. Fichter, S.J., Lecture at Boston College. June 25, 1959.

Teachers' Meetings: Martyrdom? Mainspring?

THE FATHERS OF THE DESERT had their dawn-to-dusk fasts and an occasional roll in the brambles during Lent. Today's teachers have their Teachers' Meetings. Both have the same effect. The Teachers' Meeting rivals the Apache ant-torture in intensity. The only difference is that the ant-torture mercifully ends with death in about three days. Teachers' Meetings seem to go on forever.

Formerly these sessions were confined within the school. Now with greater frequency teachers and minor administrators have to attend those sponsored by the regional school authorities. Recently an eighth-grade teacher showed me her calendar for the next few months. All Saints came on Sunday and the one Saturday she presumed to have off was to be taken up with city-wide meetings. When the dates were added together, they stretched from one end of the school year to the other, with a bit of overlapping on both ends. Like Malthus' population figures, meetings multiply in geometric ratios.

The great amount of time devoted to such assemblies would be well spent if the meetings were productive of commensurate results. In some few schools they are. Here the fortunate teachers have a chance to present their ideas, to discuss future plans and to participate in the formulation of school policy.

These few deviations from the ordinary pattern do not change the wider picture. Most teachers' meetings do not do what one would presume such conferences should do. As a matter of fact they are not intended to be productive of group participation, discussion, and policy-formulation.

Teachers' meetings actually have either of two meanings. In many institutions, the administration calls them as a means of conveying its plans and projects to the teaching staff. The meeting is a form of non-printed "house organ," a substitute for an unread faculty bulletin board. It is like passing out a mimeographed notice, except that the principal's secretary need not type the stencil, run off copies, or get ink on her fingers.

"Window Dressing"

Other teachers' meetings are simply "window dressing." Just as Prince Potemkin was alleged to have erected Hollywood-type sets several miles from the highway in order that the journeying Empress Catherine the Second of Russia might be deceived into thinking her countryside prosperous, so school administrators fill their files with minutes of faculty meetings

so that investigators from accrediting agencies find evidences of a true democratic spirit in the institution.

On viewing these reports, the investigators can comment with satisfaction that the faculty has participated in drawing up the program of studies or in coordinating the cultural activities of a musical and literary nature. They put on a show of being impressed. One wonders if they are.

False-Front Aspect Transparent

In a few institutions the false-front aspect of the proceedings is so transparent that the teachers turn it into a farce. On one occasion when the Dean could not be present at the meeting, the temporary chairman entertained a motion to censure fellow faculty member Thomas Aquinas for not devoting sufficient time to writing and for walking about the campus with too gaunt a look. These recommendations are safely—one may hope—buried in a Dean's files somewhere in the U.S.A.

In many faculty meeings in Catholic schools, the religious teacher faces another problem. When his superior presides at a meeting, he might hesitate to express his opinion frankly, out of deference for the position of the superior. Many superiors forestall this possibility by declining to chair faculty meetings.

Among public school educators, the goal of the faculty meeting is the same. It is an administration-dominated conclave aimed chiefly at informing the teachers of previously determined policies. Teachers may speak out at their own risk.

Many public school administrators, however, will be much more concerned with democratic processes and parliamentary law. Motions will be made and seconded, amended, and tabled. Roberts' Rules will be observed.

Administrative Maneuver

A few diplomatic individuals will completely "bam-

Father Faherty is director of the youth department at the National Sodality Service Center. Besides being editor of Youth Moderator, he is contributing editor of Direction and The Queen's Work. His teaching experience covered three years at Campion Jesuit H.S., six summers at St. Louis University, and eight years at Regis College, Denver, Col. He holds a doctor's degree in history from St. Louis University. He is the author of The Destiny of Modern Woman; the article, "Woman in Papal Teaching," in the supplement to The Catholic Encyclopedia; and many stories, articles, and columns.



boozle" their teachers into thinking that they are allowing them a voice in school affairs. Actually these administrators adroitly bring the group around to their personal preconceptions. They do not seek expression of opinion and discussion with a view to formulation of policy. They want conformity without the charge of "dictatorship." Extensive contact with teachers in public and private schools gives, in conclusion, little indication of teacher influence on institutional policies exercised through meetings.

This does not mean that all teachers' meetings are cut-and-dried affairs. In every large group of teachers stands one old war horse, so sure of his position, so unconcerned about the opinion of the administration, so devoted to the good of the school as he sees it, that he will sound off forcibly on many issues. Administrators think a person of this type the bane of their lives; actually such a one saves many administrators from being tyrants.

In a small number of schools the teachers look on the meetings as little more than "gripe sessions." They can express their opinions, and get their complaints off their chests. Only the new faculty members, in their "just-out-of-teachers'-college" inexperience, are ever deceived into believing that anything will come of their efforts.

A Frustrating Type

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The most frustrating type of meeting is a variation of the "window-dressing" kind. In this sort, the false-front quality is not transparent. Those present are led to believe that they are really participating. The dean appoints committees with special tasks. These committees meet regularly to draw up recommendations in the area of their competence. The members become interested in the project. They study it out. They consult other educators. They research the subject.

When they have almost finished their project, they find out that the administration has charted a new course and no longer needs their report. That procedure is like asking a bob-sled team to stop its career mid-way down the slope and go off for a snow-shoe walk through the woods. Such teachers should watch for ulcer symptoms!

Faculty meetings could and should be productive of far greater benefit for the entire school. That they be such would require a re-thinking of the entire matter and a clear and frank delineation of purpose.

Ideally, Two-way Communication

A faculty meeting should be, first, a means of twoway communication between teachers and administrators. Today, teachers and administrators seem to live in isolated compartments with unrelated activities. More and more the attitude of teachers comes out in the expression: "I only work here."

A recent development in the educational world has accentuated the abyss between "the instructional staff and the area of administration." Just as American industry no longer brings its potential leaders from the work bench in its own plants, but from research laboratories at the universities or from lesser administrative posts in other firms, so in the educational world the rise from teacher to department head to dean is extremely rare. Educational administrators come from administrative posts or fellowship programs in other educational institutions. A teacher, who tried to leap into administrative ranks but always faltered on the questions about "experience," recently remarked: "It looks as if one has to be born an administrator." This fact makes teacher-administrator rapport even more necessary.

A teachers' meeting, secondly, should offer an opportunity for the faculty to contribute of its experience to the good functioning of the school. The present writer has just checked through the criteria for evaluation of teachers put out by an outstanding school system. Many questions concern the teacher's work for the betterment of community relations, his professional attitude, and his guidance activities. Only one question of forty seems to suggest that the teacher might cooperate in drawing up the curriculum or determining school policies. This very important area could be a major objective of faculty get-togethers.

A teachers' meeting, thirdly, should offer the administration an opportunity to throw out as "trial balloons" future plans and projects for discussion. Thus difficulties might be forestalled and the best policies chosen.

Practices That Suggest Themselves

To achieve these purposes several practices suggest themselves. First, faculty meetings should be held less often. When the schedule becomes tight, the teachers might profit more from a faculty picnic than from a meeting. Occasionally, in fact, an entire faculty conference can be had informally over a case of "milk and honey." Second, a definite time to start and to stop should be established and adhered to sedulously.

Third and most important, a careful delineation of the area of faculty operation should be stated clearly in writing. Normally the teachers are given only consultative power. This should be indicated. Occasionally on topics within their province, the teachers might be given clearly defined legislative power.

Fourth, once in a while members of the faculty might be invited to draw up the agenda for the meeting. Sometimes, too, should the matter under discussion recommend it, one of the teachers might preside at a particular meeting.

Fifth, an effort should be made to evoke widespread participation. Should the faculty not be too large, that is under thirty, the chair can explicitly ask every single person for comment before the close of the meeting. Then there would be little chance for complaint that one or two dominated the session.

Lastly, teachers should be able to see concrete results of their deliberations.

September 1959

No Missed Lessons

THE TELEPHONE RINGS in your office early in the morning. Premonition chills you. Sure enough! It's Mr. Brown, social studies teacher, telling you: "Sister, I'm sorry I can't make it today . . . sick all night . . . seeing the doctor this morning." Later in the day his wife calls and tells you of his appendectomy. Or you walk into the chapel one morning and note that Sister Mary, science teacher, is absent. You visit her after breakfast and see that she is too sick for the classroom. At another time Sister Jane, who carries a heavy schedule of English classes, receives a long distance call telling that her father just died. She must leave immediately.

You're saying: "Why, that's exactly what happened in our school last year." We add: "And that's probably what is going to happen again this year."

At a convention of secondary school principals recently, a number of administrators agreed that keeping classes supplied with teachers is their main job. During this same convention we visited a school that had a regular faculty of sixty-four teachers. On that day eleven of them were absent for various reasons; nevertheless, there was a teacher in every classroom and the principal was not disturbed. Why?

There was a time when school principals would feel frustrated, call the above mentioned examples of teacher absentees, emergency cases, and then use desperate, last minute measures to take care of the situation. They might ask the teacher in the adjoining room to give the teacherless pupils busy-work, and then walk back and forth between the two classes. By this method both groups would lose educationally. Once when the commercial teacher had an emergency, the principal, considering herself a fairly good typist, was presumptuous enough to attempt to teach two typing classes. This entailed giving up an administrative and a supervisory period. But she didn't know methods of teaching typing. Consequently both students and administration suffered. At times pupils without a teacher were dismissed for the day. Again a baby-sitter was called in to keep the boys and girls from climbing out of the windows. But education is now a big and organized business and administrators have found anticipatory ways of meeting such situations so that there will be no missed lessons. Their strategy involves the preparing of substitute teachers to take over the regular teacher's work and in such a manner so as to insure continuity of school work. What are some of the ways of recruiting and preparing capable substitute teachers? As a school administrator you could note the successful procedures of other executives with reference to this problem.

How Recruit Substitute Teachers?

Actually, the key which will unlock the door to procuring substitute teachers is to learn to utilize the human resources which lie at your disposal within the community which your school serves. There are more potential substitute teachers in your locality than you realize.

The first resort of many principals in Catholic parochial grade and high schools is to find out whether there are any people in the parish who fit in the following categories: retired certified teachers who could do substitute teaching; teachers who have certificates still in force or renewable certificates, yet who do not care to do full-time teaching; college educated housewives or others who may meet the requirements for obtaining a temporary certificate or a substitute permit. Many of these people are interested in education, and experienced in dealing with children.

To be sure, if your school is in the same city as the Motherhouse of your order, there is a good chance that there is a qualified teacher there, who for one reason or another is not permanently assigned and who can do substitute teaching in your school.

You are lucky, too, if your school is within the vicinity of your Catholic school board which often acts as a coordinator between teachers and the schools. The Superintendent usually has on file the names of qualified teachers who wish to do substitute teaching in the Catholic school system. It is wise to place your application in this office before the school term begins.

Student-Teachers

Possibly your present assignment is in a city where there is a Catholic Liberal Arts College or a Teachers' College. You could arrange beforehand with the head of the education department or the supervisor of student teaching at the college so that a competent student-teacher might be called in as a substitute teacher. Days spent in this capacity are often credited



Sister M. Xavier, O.S.U., M.A., is a member of the Usuline Order of Louisville, Ky. Her experience includes teaching at both elementary and secondary levels. Presently, Sister is teacher and principal at St. Patrick's Academy, Sidney, Nebraska. She has published over fifty articles and reviews in both secular and religious newspapers. She is also editor of the Catholic school edition of Language Arts Bulletin published by the Globe Book Company of New York.

to the student teacher's laboratory program. Many of these pre-student teachers have already done observation and practice teaching under supervision, and on the grade level in which they are planning to teach.

Let Substitutes Get Acquainted

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So much for the recruiting. It is feasible that you invite any prospective substitute teachers whom you have on your list to your pre-school workshop in which you and your full-time faculty discuss the policy, rules, regulations, and schedule of the school for the forthcoming year. Give them a handbook wherein is a wealth of background information for your school. Substitute teachers, if they are to do a good job, need all the help they can get. Let the teacher whose place the substitute might take, acquaint her with the textbooks used in the grade or subject she teaches; let them talk over teaching methods, classroom techniques, the lesson plan book, seating chart, and other details which will smooth the way for the substitute when she is called in on short notice. Let her also know that you will have a student leader appointed to help

Administrators should require these two arrangements from regular teachers: that they report their inability to be at school as soon as possible in order that the substitute be given as much time as possible to prepare for classes; that they keep their school schedule, their plan book, which should be kept up to date, and their roll call book in a predetermined place.

Check Local Certification Requirements

While planning your list of substitute teachers, don't forget to consult your State Handbook on Teacher Certification requirements. Our school is fully accredited with the State as a Class A school. Now according to Nebraska School Law 79-1233, "no person shall be employed to teach in any public, private, denominational or parochial school in this state who does not hold a valid certificate or Special Teacher's Permit legalizing him to teach the grade or subjects to which elected." Although this statement appears rigid and formidable at first, there are ways that have been used successfully to find substitute teachers who fully qualify.

Findings of One Superintendent

A superintendent in our state¹ did some exploration in the area of substitute teaching. This is a résumé of his experiences and findings: Through various channels of publicity-radio, newspaper-he let people who have taught know that special certificates and renewals of certificates are available to them. School boards and superintendents were notified that their schools must use only certified teachers or be subject to the possibility of losing state apportionment money. School superintendents were also asked to report all persons who have taught and might become interested in doing substitute teaching. His committee members also talked to persons whom they knew could qualify and induced some of them to secure a Special Substitute Teacher's Permit. Through this campaign the Gage County Schools found more qualified substitute teachers than they could use.

Stipulations for renewals of the above certificates are interesting. Evidence of fifty days of successful substitute teaching during the five year term as evidenced by the county superintendent's records entitles the holder to a renewal of his certificate. Three semester hours of college preparation is also applicable toward renewal of a regular certificate if earned since the issuance date of the applicant's last substitute permit.

Unique Way of Preparation

Another school system outlines a unique way of preparing substitute teachers.2 The author, who is also the superintendent, claims that "there may well be 'acres of diamonds' just outside your door needing only a period of polishing to become shining 4-carat additions to the substitute teaching staff." He launched a program consisting of a course lasting eighteen weeks, two classes a week, for training local citizens who had at least two years of college background and who would be pleased to become substitute teachers. The teachers for this group of trainees were each experts in a particular educational area. These courses provided prospective teachers with a basic understanding of child psychology, techniques in the various subject areas, and general information about the classroom. If the course could be given under university extension approval, credit might be issued for the classes. After the completion of this course, students then do a week of practice teaching in their grade level preference, under the guidance of a regular classroom teacher.

To sum up what we have said: It is agreed that substitute teachers should possess the same qualifications as regular teachers; it is expected that the substitute teacher will teach the classes in order to prevent students from missing a day; it is understood that the substitute teacher perform all the services required of the regular teacher. That substitute teachers do a good job, and that they are the closest solution to "no missed lessons," is the opinion of most teachers and administrators.

Students React

One day inclined-to-be-over-loquacious Mary and not-too-studious Jack came to school and found their regular teacher absent. Both tried but couldn't hide their joy. Not that they had anything against their teacher; not that they're glad she's ill, but after all

(Continued on page 102)

¹ M. G. Winne, Superintendent, Gage County Schools,

Beatrice, Nebr.

^a Carl H. Peterson, "Train Your Own Substitute Teachers,"

The School Executive, (September 1958), pp. 51-53.

What Is Our Answer?

To Double Talk Criticism

Today our media of communications are overflowing with criticisms of what is wrong with American education. These critiques blare their barbs against the educative process all the way from our "palace" school buildings to the perennial Monday noon hot dish served in the cafeteria. The educators have been the recipients of censure because we are failing from the standpoint of intellectual development, because Johnny has not learned the proper play techniques on the playground, because he fails to socialize with the other children, or because we fail to rehabilitate Johnny even though he has no mind to cooperate with those who are trying to help him.

We have been viewed with a critical eve because we are not creative enough in our assignments, even though the child has not acquired the basic tools before creativeness may be attempted or attained. Yes, we have even been the target of many who say we are failing to keep their youngsters from the road to delinquency and degeneration. These are the utterances we hear time and time again. We are either too soft, or too tough; we either have no principles at all, or we are bullheaded when we stick to those ideals we feel are important; we either pamper the kids, or we rush them through our classes with an arrogant air of indifference; we either expect too much from them, or we do not challenge their abilities and capacities. Each one of us has been caught in the middle of this tirade of controversy and intrigue.

The new teacher especially is both amused and confused over this double talk, and one of the most paramount tasks of any administrator is to interpret this shook up ideology to the neophyte in charge of a classroom of youngsters. This is no small assignment. What is our answer to it?

Have a Philosophy

Before an answer may be attempted we must establish ourselves in thought and action. We must have an unshakable truth which must be our conviction. The one preeminent need is to develop a philosophy of education which may be interpreted to the American public—a philosophy based on the premise that man's intellectual development is our prime task. Our philosophy must encompass the goals to be reached, the methods to be employed, and a definition of those ideals for which we stand. Without this starting point

our schools and our results will reflect the attitude that mediocrity is the ultimate goal of all learning.

The other day a father walked into my office after school. As he approached, I could readily see something was troubling him. In a complaining and somewhat derogatory manner he uttered these words, "You know, you are too tough on the kids. Remember, they are only young once."

We talked for several minutes, and after he left, I sat in the office recalling some of the points which were discussed, and I began asking myself questions—questions which in my mind can be answered justifiably and with conviction. I am convinced because these answers should be the beginning of a vital part of our new philosophy. Those questions which came to my mind were:

Are we too tough because we demand an atmosphere which is conducive to complete learning?

Are we too tough because we demand respect at all times? Not only respect for the adults in the child's life, but respect for his peers as well.

Are we too tough because we must eliminate from school those few people who infringe upon the rights of others, or those who have repeatedly shown a disrespect for school rules and authority?

Are we too tough because we believe our one basic task is for intellectual development, and not entertainment for six or seven hours a day?

Are we too tough because we know that we have some pupils who are endowed with more ability than others, therefore are pushing them a little farther so they may develop their talents to the utmost, even if they dislike the idea?

Are we too tough because we, as teachers, realize and therefore attempt to instill into our students the idea that learning and knowledge can be acquired, many



Mr. Birmingham is principal of the Gibraltar Union Free High School, Fish Creek, Wis. Prior to that he had been assistant principal for three years and teacher for four years. Father of seven children, he holds an M.S. degree from the University of Wisconsin, having majored in secondary school administration and supervision. He is a member of several educational associations including the NEA. He was president of Door County Teachers Assoc. in 1958 and president of Peninsula Conference Principals' and Coachs' Assoc. in 1959.

times, only through concentrated study and effort?

Are we too tough because we want to inspire the child with the fact that learning is something beautiful?

Are we too tough because we must say "no", when we believe that the desires of the child are not conducive to good judgment, moral standards, and growth?

What Better, Advantageous Time?

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ounty nt of oachs' I do not believe we are. In reality we have a long way to go before we are able to entrench in the minds of people the importance of the job of learning which is at hand. I do not believe we are too tough because our kids are our most important resource. If we allow that treasure to become indifferent and wasted, then we will have nothing left on which to build a society which we hope someday will be at peace with itself. Yes, they are young only once, but what better and advantageous time is there for them to acquire the attitudes and understandings of what is good, what is important, and what is worthwhile?

Students of ancient history at Notre Dame Academy,
Toledo, Ohio, visit the Toledo Museum of Art.
They are tracing the evolution of glass
from Egypt, the original home of glass, to Toledo,
the world's glass center—this being a centennial
tribute to Michael Joseph Owen, inventor of
the first automatic bottle-blowing machine. Mr. John
Flaizik, museum instructor in art, points to
Egyptian glass from 1350–200 B.C. The specimens belong
to the period before the invention of the blowpipe.
The semi-molten glass was shaped around a core of sand
and a metal rod, which was afterward withdrawn.
(Toledo Blade Photo by Lee Merkle)



What then specifically should be the substance of our new and revitalized philosophy? To discuss three aspects and to begin with the most important element first, we must place the divisions of responsibility of child rearing where they belong. Before we as a group dare think in terms of curriculum revision and in terms of helping and guiding youth we must first lay our cards on the table. It is only by placing the home and school in their proper perspective that the schools can attempt to effectively educate the child.

Basically whose responsibility is it to instill a moral,

decent, and disciplined way of life in children? The schools cannot and should not accept the whole of that responsibility. You may ask why.

The answer is quite simple. We cannot assume the total of that task because the parents have been given the privilege, the right, and the obligation to rear their children according to the principles of decent living, and they are accountable to that end. Consequently, they do not only have the duty to offer the child the basic necessities, but they also have the Christian obligation to guide them in their search for the ideals of morality. No one can do this job for them. The children in their homes are not merely a privilege, but a Godgiven command. Let's face that squarely and then quit accepting the total of others' obligations.

Offer What Home Cannot

The system of education was established to offer the child the training and intellectual development he cannot obtain in the home. We have the equipment, the knowledge, and facilities to enhance them intellectually. We are specialists in certain fields with the aim of developing proficiency, aptitude, and adeptness.

I am not saying that the school should completely ignore the acquisition of moral principles on the part of youth. We have our part to play, and we will continue to accept our role, but it is not our obligation a priori.

If we must consider involving ourselves in the complete character growth, how may we do this in a few hours of a few years when the home would not or could not do it in a span of thirteen years before the child entered high school? There is no logic in this assumption.

Are we expected to do all the teaching and show all the examples of morality, courtesy, honesty, and the like? Must we provide all the recreation; set the time when the child should be in at night; see to it that he has respect for his family; take him to church with us; and make sure he is not violating the moral code of society? Exaggeration? Not by a long shot.

Home Obligations Assumed

Let's look at the curriculum and services which are prevalent in many of our high schools today. Here are some of the obligations we have already assumed which rightfully belong in the family or in other institutions of society: driver education, hunting safety, highway courtesy, sex education, dancing, camping, health services, accident insurance, adequate diets, and social living and psychology which are often relativistic and meaningless. In isolated instances it has been reported that courses in fly casting and canoeing are being offered. The disheartening fact is that these courses are taken for credit.

Is it any wonder our schools today are not providing youngsters with a curiosity and aptitude in science and related fields? How is it possible to provide this enrichment when we are so busy developing the "whole child" there is little time left for one specific part. How

September 1959

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CARDINAL, CUSHING COLLEGE

Brookline, Massachusetts

Cardinal Cushing College, founded in 1952, is under the direction of the Sisters of the Holy Cross of Notre Dame, Indiana. It is the only Catholic women's college in New England to offer both two-year terminal programs and four-year programs. It combines the traditional liberal arts with preparation for various professional fields. Cardinal Cushing College is one of five colleges under the direction of the Sisters of the Holy Cross.

LOCATION

The College is situated on several fine old estates in the picturesque Town of Brookline which adjoins the City of Boston. Its residence and classroom halls, set on a twenty-acre campus, Its residence and classroom nails, set on a twenty-acre campus, afford an ideal student center. Student activities reach out beyond this area to the libraries, art museums, historic spots of Boston, and the many places of historic and literary interest in New England. The college is nurtured by the deep Catholic tradition of the Archdiocese of Boston. It is as easily accessible

ACCREDITATION AND AFFILIATION

The College is authorized by the Board of Collegiate Authority of the Commonwealth of Massachusetts "to confer all degrees such as are usually conferred by colleges in the Commonwealth of Massachusetts, except degrees in Medicine and degrees (other than honorary doctorates) in Law." It is affiliated with the Catholic University of America and holds membership in the National Catholic Education Association and the National Education Association. It is recognized by the Department of Education Association. cation Association. It is recognized by the Department of Educa-tion of the Commonwealth of Massachusetts for the certification of teachers in the elementary and secondary schools.

OBJECTIVES

The College supplies an integrated Christian community of administration, faculty, students, all working together for their common good in the intellectual life. It includes in its program subjects that deepen intellectual and spiritual insight, along with directed experience in occupational fields which prepares for responsible community service—and self-dependence if need be. It sees each young woman who matriculates as a person to be prepared for her special place in society, for her function in the Mystical Body of Christ, for her calling to the Beatific Vision. It provides ways to learn and practice that Christ-like love of neighbor which will always be necessary for any true community service and for entrance into the Kingdom of God. It holds that learning is at its best when the mind is enlightened by the truths of divine faith and the will rectified by Christ-like love and service—that students learn by prayer, by study, by right doing. Thus the College sets up a program with a view to forming, as far as in it lies, women who pray, women who think, women who serve.

Sisters of the Holy Cross of Notre Dame, Indiana; a Dominican Father; lay men; lay women.

10,000 volumes; 60 periodicals; audio-visual aids; special Irish collection.



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The College offers the four-year liberal arts program leading to a Bachelor of Arts degree and two-year terminal programs leading to the Associate in Arts degree in Liberal Arts and Business Secretarial Arts and the Associate in Science degree in Medical Secretarial Science.

CURRICULUM DIVISIONS

Two-Year Terminal Programs

1. Business Secretarial Arts

2. Liberal Arts
3. Medical Secretarial Science
Four-Year Programs: Departments

American Studies 2 **Business Administration**

3. English

French

Natural Sciences Social Studies and Service

Teacher Education

8. Theology and Philosophy

CO-CURRICULUM AND EXTRA-CURRICULUM

Personnel Services: Freshman orientation program; placement bureau; health program; guidance program; lecture program; annual retreat; formal and informal social functions.

Student Organizations: Sodality of the Blessed Virgin Mary; Student Council; Glee Club; Mission Club; Nation Federation of Catholic College Students.

Student Publications: The Emerald (newspaper); Graystones (yearbook).

ADMISSION REQUIREMENTS

Admission to the Freshman Class. Admission requirements include graduation from a secondary school approved by its own state department of education or accredited by its regional association, with a minimum of sixteen acceptable units, and the recommendation of the school principal. Students who plan to matriculate for the liberal arts program should have completed the following units: English (4), History (2), Mathematics-algebra and geometry (2), Laboratory Science (1), Foreign Language (2 to 4), Electives (3 to 5). Students who desire to follow the medical secretarial or the business secretarial program should have the following units: English (4), History (1), Mathematics (2), Laboratory Science (1), Electives (8). In addition, all candidates are required to take the Scholastic Aptitude Test of the College Entrance Examination Board. tude Test of the College Entrance Examination Board.

Admission to Advanced Standing. An applicant for advanced standing must present an official transcript of credits from her secondary school and from the college previously attended. These should be accompanied by a recommendation from the These should be accompanied by a recommendation from the high school principal and a statement of honorable dismissal from the previous college. To be eligible for admission as a sophomore, an applicant should have a minimum of thirty college credits acceptable in the course of study she intends to pursue at Cardinal Cushing College. No transfer credit is given for those courses in which a student has a grade lower than C.

EXPENSES

Room and board (annually)	800

SCHOLARSHIPS

The college has several scholarships available. These are assigned on the basis of high rating in a competitive examination given at the college in the spring. A few assistantships also are open to students who apply and are qualified; these entail services in the library or in the college offices. The college also submits names of worthy applicants for various scholarship

ILLUSTRATIONS

Opposite page, from top: Cardinal Cushing laying the corner-stone of the new Trinity Hall; students in front of Gray-stones; Freshmen planning program; Cap and Gown Day; at one of frequent dances.

This page, from top: at the Boston Museum of Fine Arts; parent-daughter tea; between dances in new Laetare Hall gymnasium; China and India meet in Maria Assunta Hall; in the garden at Maria Assunta Hall; spring musical: Sing Our Sweet Land.



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can we strive to prepare children for college when we "water down" our course content because the parents have not impressed upon their children the importance of or zeal for learning? How can we help those who want to learn when we must use every ounce of patience and know how to calm outraged parents because their son or daughter is being "picked on" when they are reprimanded for violating a school ruling? Yes, these things happen, and the sad point is that they happen all too frequently.

Parents' Role Not Easy

We realize that the materialistic monsters of society do not make the parents role an easy one. We realize this most emphatically because many of us are parents. Television, smutty literature, gangs, the corner tavern, and movies are all forces trying to engulf the minds of youth. The question remains, however, what are the homes doing to rid society of these harmful influences?

It is time we teachers present our convictions to the families of our children. It is time we stand for something—not anything. We cannot afford to be bulldozed by the whims of an undecided and oftentimes paganistic society. It is time we throw off the burdens we have had for so long and send those responsibilities back to the parents where they belong. We must remember that we supplement the home in our endeavors, not take the place of it entirely. We are dedicated to the fact that we must help the home, not the converse of the home helping us in an incidental fashion.

Secondly, our new philosophy must eliminate the idea that children of high school age have the right and privilege of choosing for themselves what is important. We are placing too much leeway of freedom of choice upon our young people. The exercise of this freedom has led to an abnormal independence of the youngsters. Young people need guidance, and in most cases expect it. The attitude of self-sufficiency may be shown on the surface, but basically they need this direction constantly. Their limited experiences and lack of judgment do not afford them the opportunity to make wise choices. It is the function of the school, the family, and the church to guide and direct these judgments. The overt expressions of self-direction and independence are a mask for the insecurities they have.

Meaning Supporting Each Freedom

In a society where individual rights and privileges are stressed, it behooves us to take a particular look into the meanings supporting each freedom. A freedom does not become an inherent right nor may we practice it until we as a person are willing to understand and accept the responsibilities underlying that freedom. Before wise choices may be made, and before the individual is able to realize the significance of that choice, he must have a foundation of obligations and meanings. This significance can come only through the proper guidance from the adult society.



Early blown glass from Syria is examined at the Toledo Museum of Art by students from Notre Dame Academy, who learned that the blowpipe was invented before the Christian era. (Toledo Blade Photo by Lee Merkle)

No one can deny the right to succeed to an individual if that person is striving for success or has succeeded according to the mandates of society and God. However, if his success is derived from the infringement of other people's rights, than he has no right to that success or freedom to practice and enjoy it. So it is with young people. They must first acquire the basic substance or ingredient on which to build their choices, and thus have a background for the exercise of that freedom.

Constantly Guided

The school must begin with the idea that children are to be exposed to certain areas of learning and knowledge. They are to be constantly guided in the direction where their talents will best serve themselves, their society, and God. If we allow them to flounder under their insecure decisions, then we have not fulfilled our role to man, and man is not being served as he expects and deserves to be served.

In an issue of *Harper's Magazine* of December 1956 a story appeared entitled, "A Lesson In Discipline." The significant aspect about this story was the opening speech a particular teacher made to her class on one of the first days of school. These were her words, "You and I are bound together for one year. I teach; you learn." In just a few words, a philosophy was established which was respected and appreciated by each individual within hearing range of her voice.

We, too, must decide the course of action to be taken, and then expect and demand cooperation on the part of those entrusted to us. All will not reach the same pinnacle. All will not become the poets, the mathematicians, the scientists, and the artists of tomorrow, but (Continued on page 57)

Patron Saint for the Exceptional Child

The centenary of the Cure of Ars, St. Jean-Marie Vianney, serves to hold him up as the patron for exceptional children. Despite hard study and much prayer, he knew failure. But he did not accept it, rather tried the harder. Then, after ordination, forty-one years of priestly labors to effect a transformation in Ars and in the souls of thousands of pilorisms to Ars.

TALK OF EXCEPTIONALITY is gaining in popularity today, rightly so! Too long have schools been geared to the so-called average child. A helpful trend is moving forward in providing for children of the various categories of exceptionality, both the physically handicapped and the mentally handicapped, in the regular classrooms. This is good and should be encouraged.

As is the case in most educational endeavors, discouragement rather than encouragement is the lot of those who put their best efforts along with their zealous prayers into the works of achievement in this direction. The present academic year offers an opportunity for special efforts on behalf of the exceptional child, particularly the intellectually underprivileged child. It is the centenary observance of the death on August 9, 1859, of one who was himself intellectually underprivileged.

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Saint Jean-Marie Vianney knew what it meant to study hard and then to fail examinations. His every step forward was met with all the factors that would normally spell discouragement; yet, he kept on praying that somehow, through the grace of God, his dream of one day becoming a priest might be fulfilled.

Today, this same underprivileged boy has been raised to the altars of the Church; more than this, he has been proclaimed the patron saint of all parish priests. Well might he be acclaimed a patron saint for all exceptional children and all normal children who find tests and examinations hard at times.

Jean-Marie, the fourth of six children of Mathieu Vianney and Marie Beluse, was born in the little town of Dardilly, near Lyons, France. In this peasant village, numbering some one thousand souls, education was meagre. Most of what might be called education was acquired in the home. The children were taught the gospel stories by their parents.

Early Practiced Virtue

Little Jean-Marie loved prayer and began to practice virtue from his earliest years. What he knew from experience, he could in later life repeat: "Virtue passes easily from the hearts of mothers into the hearts of children." One evening his mother missed him. This might surprise parents today, but Mrs. Vianney found her son in the barn kneeling in the straw, holding aloft his little statue of the Blessed Virgin. So engrossed was he in his prayer that he didn't even hear his mother come in. It may be considered a strange game for a four-year old, but this little statue of our Lady was Jean-Marie's favorite toy. Every night he took it to bed with him.

However, the French revolution was beginning to make itself felt in Dardilly and by the time Jean-Marie was five, he had to hide to say his prayers. His favorite little statue of our Lady had to be carefully hidden along with other treasured religious articles of the Vianney home. As the persecution continued, the priests had to remain in hiding. A barn often served for a church and a breadbox for the altar. People went to secret places and often traveled far, journeying by night, in order to get to an appointed secret place for Sunday Mass. All praying aloud was forbidden, since the priest offering the Holy Sacrifice was risking the scaffold and, if caught, his congregation would be sent to the galleys. To be a priest in those days meant to accept death. All this made a lasting impression on the growing boy.

Began His Instruction Periods

There was a deep gloom overhanging the little village as the church bells no longer rang out their joyful tones. It is not surprising that after a few years many of the neighbors didn't bother about Mass or prayers any more. Not all had the virtue and heroism of the Vianney's. Yet, these were the very times during which Jean-Marie began his instruction periods.

It was the custom in those days for the shepherd boys to take along in their satchel a stocking to knit. When

Sister Mary Amatora is professor of psychology at St. Francis College, Fort Wayne, Indiana. A graduate of Indiana University, she earned her M.S. and Ph.D. in psychology at Purdue University. Sister is a member of several professional associations including the American Catholic Psychological Association of which she is a member of the board of directors and program chairman for the national convention. Besides contributing to many professional journals, Sister has had over 200 articles of a religious nature in some 40 Catholic periodicals.



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his knitting was finished for the day, Jean-Marie would spend the time in prayer. It was then he used to make little statues of the saints, particularly of our Blessed Lady, out of clay. He would put the statue in the hollow of an old tree trunk, place flowers before it and say his rosary. The other shepherd boys wondered what he was doing. To them it was a strange game, for they had lived without prayer for most of the years they could remember. Not all parents were as zealous as were the Vianney's.

Quite naturally they would ask him about the funny little woman in clay. Simply, and without any air of vanity, Jean-Marie explained to his young friends all he had learned from his mother whose instructions he had followed in secret. Sitting in a circle on the grass, the boys listened eagerly as he related to them stories from the Bible and taught them prayers.

It is not unlikely that these early impromptu catechisings were very much like those he gave many years later to the children at the orphanage. He taught them to love God above everything; he taught them to honor and obey their parents; he taught them to avoid sin because it was an offense against God; he told them to be sorry for their sins and to hurry to confession if they had committed a sin.

Took Liking to Young Missionary

Gradually the boys began to take a liking to this seven-year-old missionary. Jean-Marie then went so far as to form a little procession with them, himself leading and carrying the crude little clay statue of our Lady. The boys joined in the prayers and hymns as they walked around the fields. While they were duly impressed with the seriousness of the prayers, being boys, they loved doing it all the more because it was illegal to pray. Needless to say, they watched out so they wouldn't get caught!

Learned to Read at Eight

Jean-Marie first learned to read when he was eight years old. At the age of ten he made his first confession. This event took place in his own house as one of the priests in disguise had come to his village. It was not until he was thirteen that, along with a few of the other children of the neighborhood, he made his first Holy Communion. This, too, occurred in one of the farm houses with the shutters carefully closed so that no one would report them to the authorities. It was not until the following year, 1800, that the churches were again opened; but by this time, many people had drifted away from God, from the church, from the practice of their religion.

During the next five years Jean-Marie accompanied his older brother, working hard and conscientiously on his father's farm. But, as he followed the plough over the fields, his thoughts were more and more on his long-desired vocation to the priesthood. He continued to read the Gospels, the lives of the saints, and the *Imitation of Christ*. He longed to be a priest. Yet, how

could he, with so very little education, ever hope to become one!

His good mother knew her son's ardent desire and, after discussing the matter with his father, suggested that they send him to Ecully, her own home town, to live with his aunt, Marguerite Humbert. That would give Jean-Marie a chance to be near the parish priest, Father Balley, who was a truly apostolic man. Mrs. Vianney would explain to him her son's desire, hoping that he might teach him.

Nineteen-Year Old Meets Fr. Balley

Arrangements soon were underway and the nineteen-year-old plowman was introduced to Father Balley. Jean-Marie's near illiteracy was quite apparent and the good priest was at first not greatly impressed. But after he heard the young man speak, he began to surmise that perhaps he possessed a kind of learning that comes only from God. Indeed in the days that followed he often wondered whether the boy completely lacked a memory or lacked only training.

Jean-Marie tried hard to overcome his inability to learn, but all to no avail. He increased his prayers and added severe mortifications. For dinner he ate only soup; at lunch he took but a small piece of bread. On his lessons, he worked harder and harder. So greatly did he reduce his sleep to pray during the night that he nearly became ill. Nothing seemed to help. Poor Jean-Marie simply could not learn.

Finally, he gave up, and decided to go to the shrine of Saint Francis Regis, traveling on foot some seventy miles to Vivarais. Here he would pray for light to know what God wanted of him and strength to carry it out. His prayer seemed answered. It was crystal clear to him that he should return to Father Balley and resume his studies. Now it seemed much easier to learn and to remember.

Fails in Minor Seminary

All was progressing reasonably well when another obstacle arose. Jean-Marie was called up to serve in the army. Considering this also as God's will, the young man went in obedience. After a few years, he returned to Ecully and, once again, Father Balley continued to instruct his pupil. He wanted to prepare him to enter the minor seminary at Verrieres as soon as possible. But Jean-Marie failed to do well in his studies and after six months he was sent away. How could anyone become a priest who couldn't learn Latin?

For a time Jean-Marie thought of becoming a lay brother, but Father Balley did not agree. He still felt that God wanted this young man to become a priest. Therefore, he invited Jean-Marie to come and live with him so that he might personally tutor him through the courses of both the minor and the major seminaries. When he felt his pupil adequately prepared, Father Balley sent him as a candidate for minor orders. As might have been expected, the poor student completely failed the examinations. (Continued on page 57)

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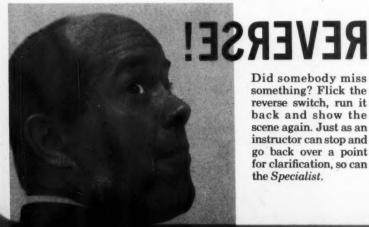
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More Study; Ordination

Good Father Balley did not give up. He continued to teach his student and later asked that he might have another try at the examinations. With Father Balley's vouching for the piety of the young man, he was finally ordained on August 13, 1815. His long cherished goal was realized as he offered the Holy Sacrifice of the Mass for the first time on the Vigil of Our Lady's Assumption.

As one might expect, the new Father Vianney's first appointment was that of assistant to the pastor at Ecully. Father Balley continued to teach the young priest theology but in a practical way, putting before him the most difficult cases of conscience. He was often amazed at the clarity and ease with which Father Vianney handled them. Realizing that the Holy Ghost had given him a special gift, the pastor asked that his assistant might have the faculties to hear confessions, that souls might take advantage of his spiritual insight.

To Ars, Effects Transformation

After three years, the saintly Father Balley was called to his eternal reward. Soon after, Father Vianney was appointed pastor at Ars, one of the smallest of country parishes. This was to be the scene of his priestly labors for the rest of his life, forty-one years.

What a transformation he effected, not only in Ars but also in the souls of thousands of pilgrims who came to Ars every year to seek his confessional, to gather round his pulpit! People of all ranks, high and low, intelligent and ignorant, went away holier because of this holy man of God, this priest of prayer and personal penance, this living saint who once was an exceptional child so deficient in his studies that he failed all his examinations! Would you like to pray to him when exam time comes around? Or, when you are working with the exceptional child in your classroom?

St. Jean-Marie Vianney, pray for all exceptional children and their teachers.

What Is Our Answer?

(Continued from page 50)

each one will have the opportunity and drive to develop his talents as far as he is able. Let's forget about the complete freedom of choice for our adolescents. We are forsaking them if we allow this exercise to be practiced in those things which should give them meaning and purpose in later years.

Acquired Through Work

Thirdly, we must be vehement in our idea that many aspects of learning are acquired only through concentrated and organized work. We cannot make play activities out of all principles to be attained and expect superior results. We cannot afford always to look for

the easy way, nor should we give the learner the impression that there is always an easy road to accomplishment.

Those who find that learning may be accomplished with a minimum of effort are exceptions. Most will have difficulty at some point. However, we should not, just for the sake of easiness, continually inject simple courses into our curriculum because we must give each child the sense of accomplishment. Just as the child has the right to succeed, he has the right to fail. He will not always be confronted with problems he is going to solve immediately. Some will never be solved, so why give him a false sense of security where adult society runs contrary?

I realize that many of our modern psychologists will throw their hands up in despair when we expose our children to failure. We are then accused of producing a population of neurotic, insecure, and maladjusted people, although this I doubt. The insecurity and maladjustment are a result of the inability of that person to overcome a difficulty or accept defeat.

Adjust to Reality

I am not advocating the deliberate throwing of blocks before the youngster and hoping that after a sufficient number of stumbles he will become a mature individual. I am saying that if these blocks appear and are insurmountable, then we must help the child accept the circumstances and adjust to reality. We cannot constantly give him an escape just as we cannot always provide him with an excuse when he flouts authority and respect. We shall not always be able to prevent failure by opening vistas to easy accomplishment, nor can we relieve contrary circumstances by always seeking for an easy way out.

The over indulged escape routes we present to our children have given them a false view of life. As Father Hesburgh of the University of Notre Dame says, "We have developed a cult of easiness. There is an easy way to cook, to drive a car, to buy commodities, and even to save our soul."

With our present "cult of easiness"—little homework, course electives, life adjustment, play activities, and social awareness education—we are well on our way to an insecure adult life. We are trying to develop our kids for adult life. Why do it with the "tongue-in-cheek" approach?

These ideas then should be our mandates to the mothers and fathers of our school children. Without an approach we cannot hope adequately to accept our role and serve man. I sincerely believe that the final outcome, which is always more important than our immediate desires, will be better, more satisfying, more rewarding, and that after four years of high school and beyond that our youngsters and their parents will be able to look back and say, "Well, it wasn't too tough after all."

Art for the Uninitiated Classroom Teacher

WHY SHOULD I teach art? Isn't it enough if I take care of the subjects absolutely essential? Well, children should be taught the True, the Good, and the Beautiful. We teach them Truth in the regular textbook subjects; we teach them Goodness in religion class, which we always try to prepare to the very best of our ability; we teach them Beauty in music, literature, poetry, and art.

So much for the theory of why I should teach art. Putting the theory into practice is usually left to the individual classroom teacher. In my years of teaching I never had the good fortune of having an art teacher come into my classroom and teach my art class for me. If I wanted art I would have to take care of it myself. I decided I did want art. In the first place, there was a space on the report card for an art grade and I didn't feel justified in leaving it blank. Besides, I was convinced that a child without music or art experience would be truly cheated. The youngster would possess a knowledge of the True and the Good but would be woefully lacking in appreciation and enjoyment of the Beautiful. I was afraid to tackle the art classes because I knew absolutely nothing about art. However, I studied art books, among them "Art for the Schools of America" by Harold Gregg, M.A. I begged for ideas from teachers who knew something about art and then developed a great interest and enthusiasm for the subject. I knew that would be the only way to interest my fifth graders in it.

When and How Often?

When and how often should I teach art in my classroom was the first question to be answered. I decided that one period a week was all I could spare from my crowded program. I set aside Monday from two to three o'clock for my art class. I chose Monday because I knew a successful art class takes preparation and I could prepare the material over the week end.

Now I had to decide what projects to use and how to carry them out. I discovered that the projects that worked the best were the ones I had actually seen myself or which other teachers had described to me. Another source of art ideas were the easy-to-draw pictures contained in "The Junior Catholic Messenger" almost every month. Occasionally I would hit upon an original idea myself or one of my pupils would suggest one. (One child showed the class how to make flowers from colored Kleenexes.) The greatest help of all in my art teaching were the children themselves. They were keenly interested in the art classes and were willing to work hard to complete their projects. As soon as we

finished one art class they would try to make me tell what we would have for art the following Monday, but I usually kept it secret. The element of surprise added greatly to the interest in the art class. Very seldom did we complete the project in the hour's art class on Monday. The pupils would take the project home and finish it. Sometimes it would take them all week, but the result was highly satisfactory. For my part, I was careful to keep my criticism constructive and I gave low marks on the art projects or report card only for failure to hand in work or extreme carelessness.

Suggested Projects

Perhaps the several projects I am about to explain will be helpful to a classroom teacher uninitiated in art such as I am myself.

Drawing to Music. This is one of my favorite art projects because in it the sister arts of music and artistic expression go hand in hand. I select a piece of descriptive music like the "Grand Canyon Suite" by Ferde Grofé and play it on the record player. Each child is provided with a sheet of manila paper and may use either colored chalk or crayons. As the piece is played he tries to capture its mood and express it on paper. This project is extremely creative and the results in many cases are astonishing.

Advent Wreath or Advent House. To help us get into the spirit of Advent we draw an Advent picture. It could be an Advent Wreath or Advent House or an appropriate symbol. The Advent Wreath is easy to draw—just like a Christmas wreath with the addition of four candles and a purple ribbon. Above the picture we printed an aspiration like "O Come, Emmanuel."

Those who preferred to draw the Advent House made a house with three rooms on the first floor, three on the second, and one in the attic. Each room contained one of the O Antiphons.

tained one of the O Antiphons.

If a child wished to draw one of the O Antiphons in a large size picture, he was free to do so.

Sister M. Sylvester teaches grades 3 and 4 as well as music in St. Thomas More School, Munster, Ind. She has taught the elementary grades for fourteen years and has been teaching music for a quarter century. A graduate of St. Ambrose College, Davenport, lowa, she majored in music. This past spring she won "The Bold Journey Regional Award." Sister has contributed to several Catholic magazines and The Instructor.



Christmas Window Decorations

Making Christmas Window Decorations. The class decided that crib scenes would be best for Christmas window decorations in a Catholic school so we found large patterns in back numbers of "Instructor" and "Grade Teacher" which suited our purpose. They included the village of Bethlehem, the Nativity scene, the Angels, the shepherds, and Wise Men. We cut out our patterns from brown wrapping paper and pasted them on the windows with Tritex. Then with Glass Wax and a large paintbrush we painted the entire window. When the Glass Wax was dry we removed the brown paper and the pattern showed up on the unpainted glass both inside the classroom and outside.

Color Wheel. It's about time to use our paint box again so we'll try our luck at getting acquainted with colors. Each child is given a sheet of good white drawing paper. Draw the right side of an equal sided triangle with primary red; the bottom with primary blue; the left side primary yellow. Now we mix red and blue and we find we get violet. Next we combine blue and yellow and get green. Finally, we mix yellow and red to get orange. That gives us six colors. We put our mixed colors in between the primary ones in our color wheel.

The children will be interested in learning that there is such a thing as a cool color and a warm color. You may tell them that the cool colors are green, blue-green, blue-violet, and violet. They help create a cool, calm, peaceful atmosphere. The warm colors are red, red-orange, yellow, yellow-orange. They are used for sunshine, heat, joy, and excitement.

A Lenten Picture

A Lenten Picture. Religion and art are fine friends so if you want the youngsters to get the true spirit of Lent, devote an art period to the drawing of a Lenten picture. Start by asking the class for suggestions and put these ideas on the board. Here are some ideas my class gave: (a) A skull in the middle with a scourge on one side and nails on the other. Above the picture the words, "Remember O man that thou art dust." (b) A large bowl containing the blessed ashes with the same words above it as at (a). (c) Talented children could draw the church scene with the priest distributing blessed ashes to the people. (d) Front view of boy's face with ashes in the form of a cross on his forehead. (e) Same as (d) but show a girl's face. (f) Draw one of the fourteen stations.

The seventh grade pupils whose classroom is right across from ours, used poster paint to make all fourteen stations on their classroom windows. They were beautiful, inspiring, and the youngsters did them without any help from their teacher.

Hand-Painted Valentines. Each child will need a sheet of good white drawing paper, an old valentine from which to get ideas for designs and verses, and a box of water colors or poster paints. Some children will have original ideas for their valentines. These should receive enthusiastic encouragement especially if

they decide to use a religious theme. After all, St. Valentine was a Catholic saint. Display the valentines for a few days, but give them back to the owners in time to be used on February fourteenth.

At Easter

Easter Picture and Easter Eggs. Again we used good white drawing paper and paints. By this time some of the children even had oil paints. We found our daily missals very helpful in giving ideas for Easter. Many printed, "He is risen" above their picture. A few wanted to paint bunnies, chicks, and Easter eggs.

Bookmarks and Cards for Medals. We made bookmarks from colored construction paper with flowered wallpaper for trimming. For religious bookmarks I passed around holy picture stickers which are easy to obtain in religious goods catalogues.

I needed some cards on which to mount medals which I use when I teach religious vacation school in summer. So the youngsters fixed some very attractive ones for me. They cut circular pieces of cardboard with a pinking shears. On these they pasted an oblong piece of heavy tinfoil. They looped a small piece of colored ribbon through the medal and mounted it on the card with a stapler. Stapling the medal in place was a much quicker method than sewing it on.

Conclusion

I have always felt that the extra effort expended in teaching these art classes was well rewarded. In the first place, the students developed a great love and enthusiasm for art which I hope they never lose. Secondly, on the practical side, my pupils were able to do all the blackboard and window decorations in my classroom with just a few suggestions from me and, believe me, this saved me much valuable time and energy.

Perhaps my modest attempt at helping the uninitiated classroom teacher with her art problems will induce someone who really knows a great deal about art to come forth with better suggestions. I certainly hope so!

More Pros & Cons Coming . . .

Student Loyalty Oath—No!
By Senator John F. Kennedy of Massachusetts

Student Loyalty Oath—Yes!
By Senator Thomas J. Dodd of Connecticut

Drop the Kindergarten!
By Francis J. Lodato, Ph.D., Chairman,
Dept. of Education, College of Mt. St.
Vincent, New York.

Save the Kindergarten!

By Naomi Gilpatrick, M. A., eleven years kindergarten teacher at St. Francis, Haskell, N. J., who conducts a school for educable retarded pupils referred to her by both educational systems.

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Teacher to Teacher ...in Brief

The Kindergarten Program For the First Quarter

By Naomi Gilpatrick, Haskell, N. J.

To DO JUSTICE to the psychological requirements of small children, an elastic but well-planned program is essential. Like a landscape artist, one must terrace the terrain with easy gradations that give the appearance of charm and spontaneity but in actuality are well-thought out to induce children to progress—"the grass is always greener on the terrace just ahead."

The deep reason behind maintaining order in the child's day is the child's own deep-seated need to know what will happen next. For him to leave the home he has come to know, to venture "alone" into a strange environment especially on that awesome "first day," is equivalent in excitement to being catapulted into space from an inevitable rocket. The moment he lets go his mother's hand, that is the dread moment the nose cone is disengaged from the mother rocket and he is on his own in an unfathomable chaos, hurtling through space for what seems an interminable time. Nothing is longer than that first day. There is substantial doubt in his mind that he will ever see his mother again. He was not chosen for this dismaying separation because of his psychological qualifications, like the first seven men preselected to venture into outer space.
His sobs tell all and sundry that
he never even volunteered for such
a project. There he is, face to face
with the indefinable. Even adults
fear the indefinable. Unless he has
had older brothers and sisters to
bring home tales of wonder of this
locale, he does not know what to
expect.

Small Assignment First Day

The wise teacher will give him a small assignment the first day so as to set the boundaries immediately as to what is expected of him personally in this moon-world upon which he has landed. Last year it was only a word in the family vocabulary. Today he is here. She could ask him to do a page of "1's" after his hot lunch and nap. Now he knows just what to do to get his citizenship papers in this strange territory. And anyone can draw a shaky one, he figures.

The vision of outer space chaos in his mind begins to dissipate as he observes that no activity lasts longer than ten or fifteen minutes. On the second day, he observes the pattern is the same, all the variations being within the pattern. By the third day, he discovers that he can predict what happens next and as he begins to feel emotionally comfortable within a known orbit and sequence of events, gradually the "beep, beep" of his sobs subside.

No one rejoices more in the kindergarten program schedule than the child himself. It gives him a chance to share in his own mind in the teaching experience. It enables him to put forth his best efforts at each stage because he forsees the enjoyable next step. In this way, he has a sense of mastery over the unknown. Only the unknown has power to terrify and stultify. By

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Miss Gilpatrick looks back on teaching kindergarten at St. Francis School, Haskell, N.J., for ten years. She has taught trainable retarded children for the Haskel Public School Board of Education. She conducts her own remedial school for children of all ages. She was invited to teach the "Language Arts" course at Seton Hall University. Author of the Avery Hopwood Prize novel, The Broken Pitcher, she has contributed to many publications. She is a graduate, magna cum laude, of the College of St. Elizabeth. Convent Station, N.J. She has an M.A. in English from the University of Michigan.

Help prevent classroom colds





SHOW YOUR STUDENTS "How to Catch a Cold"

BY WALT DISNEY PRODUCTIONS

Such a *fun* way to learn a lesson in cold prevention! This delightful film teaches good health practices. Show it often . . . repeat

performances emphasize lessons learned. All age groups enjoy the wonderful Walt Disney way of describing "how to catch a cold".

Teacher to Teacher-In Brief

(Continued from page 61)

Thanksgiving after a reasonable amount of light years in the child's life, like the Pilgrims he is studying about, he, too, has cultivated a strange land, colonized it with a host of new faces, pacified imaginary unfriendly Indians, and reaped a goodly harvest in a New World that is now as dear and familiar to him as the Old World of his home. So by Thanksgiving, he, the other children, his teacher, and his parents have good reasons for being thankful. The child is at home in a New World. His work has begun.

PROGRAM FOR THE FIRST QUARTER Pre-Reading Activities:

- 1. Oral identification of pictures. Discussion of meaning and significance. Change of pictures in terms of their growth, interest, and current holidays: Columbus Day, Halloween, Thanksgiving.
- 2. Doing weekly pre-reading skills in Our Little Messenger.
- 3. Monthly magazine: Our Little Mine. Children listen while stories are read to them, repeat the poems, discuss the pictures and stories, and do the crayon activities.

Letters of the alphabet:

- 1. Each day a new capital letter is taught. The children make six on a line, using two spaces, and try to complete one page.
- 2. Each day, children name the letters, give the sound, and call out four or five words that begin with that sound.
- 3. Upon completion of Z, the lower case letters are taught. The children going from a to z, each day write one page of a new letter.

Writing:

- 1. In addition to writing a page of one new letter a day, the children copy notes to parents or thoughts-for-the-day from the board, using capital letters until the first of November, at which time they write fullpage notes in lower case let-
- 2. They practice their names each day, using capital letters until after Thanksgiving, at which time they will be taught

how to write their names in lower-case printed letters.

Arithmetic:

- 1. Counting begins from the first day. Children count objects from one to ten on picture posters that have the number and number word to go with each amount.
- 2. Children start to write the numbers in October, learning one new number each day and like the new letter for the day. trying to write a full page. When they come to double numbers like 13, etc., they make one by the red line, one in the middle of the page and one at the end. To get review, children continue doing each number in sequence; i.e., 18, 19, 20. In Nov., they start counting a chart that goes up to 50.
- 3. Using buttons, they sort out the number requested up to ten, arranging in addition piles (three and three for six, etc.)
- 4. Writing projects: making 2 apples by two, 3 apples by three, etc. Drawing two apples above and two below, and writing the answer as four applies, etc.

Reading:

- 1. Daily review of number words one to ten.
- 2. Associating character's name with picture.
- 3. Daily reading of story on blackboard (each word written in different color).
- 4. Reviewing words under pictures on posters.
- 5. Reading and spelling words on wall charts.
- 6. Reading words in weekly newspapers (Our Little Messengers).
- 7. Identifying single words on blackboard by comparing with known words on charts.
- 8. In November, opening first pre-primer and discovering that one can read it from previous teaching.

Music:

- 1. Learning to sing: "Punky Punkin-for a Hap-hap-happy Halloween"; "Me and My Bear"; Teddy "Alphabet Song"; "It's a Grand Old Flag"; "Silent Night."
- 2. Listening to records and interpreting the music and words with gestures and



It's easy to fight colds with this complete program

"How to Catch a Cold"

by Walt Disney Productions

16 mm. sound and color animated film gives students an enjoyable 10 minute lesson in cold prevention. Prints available FREE on short-term loan for first showings and repeat performances.

2 added attractions

Health Pledge

Students in primary grades, 2, 3 and 4, like to sign and keep their own health pledge, "I Promise Common Sense". Pledge lists lessons taught in the film and makes cold prevention an interesting individual assignment.

Poster Highlights

Brighten classroom bulletin boards with these six full-color posters, 14" x 20", showing scenes from the film.

Entire cold prevention program available FREE from Kimberly-Clark Corporation, makers of Kleenex tissues.

Association Films, 347 Madison Aven New York 17, New	
Please send me f 16 mm. sound and	ree, except for return postage, the I color film, "How To Catch a Cold."
Day wanted (all	ow 4 weeks)
2nd choice (allo	w 5 weeks)
3rd choice (allo	w 6 weeks)
	copies of health pledge, "I Promise
Common Sense'	(for grades 2, 3 and 4).
require more than	set of posters (large schools may n one set).
Name	Grade
	(Please Print)
School	
Street	
City	Zone State

Teacher to Teacher-In Brief

(Continued from preceding page) "finger marching or dancing."

Games:

- 1. Out-door games: "Farmer-inthe-Dell"; "Ring Around the Rosy"; "Put the Button in the Box"; "Acting out Animals"; "In and Out the Circle Chase"; dance steps; jumping over a
- rope; follow the leader.
- 2. Indoor games: Counting with buttons, dramatizations, soft ball.

Arts and Crafts

Arts and Crafts:

- 1. Crayons: Free drawings of what to do in various safety precautions; learning how to make varied borders, filling in
- number or letter outlines, coloring pictures concerned with health, safety, or holidays, etc.
- 2. Scissor work: cutting out pictures for an original montage, cutting out vari-colored figures or flowers to paste on a colored-paper background. cutting out boats for Columbus, etc. Cutting "yo-yo's"squares that had a spring.
- 3. Paste work: Pasting scraps into a scenic effect, pasting strips into rings, etc.

Oral Work:

Telling stories, answering questions about stories told them.

AN IDEA FOR SEPTEMBER

Here's novel citizenship game that

your boys and girls are sure to find lively fun and serious business. So timely, too, with Citizenship Day September 17 and HORIZO

Constitution Week September 17-23. It's all based on knowledge aliens gain during naturalization process.

Core of this citizenship quiz game

is challenge: Can you pass Judge's naturalization questions?

The major points of our Constitution, U. S. history and government will need to be reviewed.

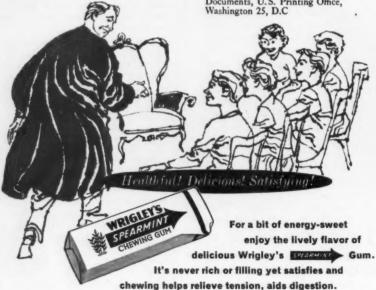
Spark game by surprise visitor (yourself, other teacher or ablest student)—This is the judge, wearing black choir robe and impressive "specs." Judge knocks, strides in to the amazement of all and solemnly announces purpose of visit — to test the citizenship knowledge of the students.

Follow-up field trip might witness actual naturalization pro-

ceedings. Check with your nearest naturalization office.

Work out questions beforehand. Helpful in your simple prepara-tions for quiz is the booklet "Our Constitution and Government, Simplified." Contents take up such subjects as The Groups to Which We Belong, Objectives of National Government, The President, The President's Cabinet, The Purpose of State and Local Governments. There are 18 graphic explanations.

To get booklet, described above, OUR constitution and government, simplified, 53/4 x 91/8", paper covered, 222 pages, 21 chapters, 18 illustrations—send name, address, and \$1 to Supt. of Documents, U.S. Printing Office,



Religion

Religion:

- 1. Prayers:
 - a. "The Lord's Prayer"
 - "The Hail Mary

 - c. "Angel of God" d. "Grace Before Meals"
 - e. "Sign of the Cross"
 - f. Talking to God
- 2. Bible Accounts:
 - a. Creation of the world.
 - b. Fall of the angels who were proud.
 - c. Adam and Eve
 - d. Birth, life, miracles, and death and resurrection of Jesus Christ.
- 3. Catechism

Questions from Creation up to Baptism. (Who made you? Where and what is God? Who are the three Persons in one God? Who committed the first sin? etc., with discussions about the history and meaning of these questions.)

Manners

Manners:

1. Greeting

Children learn appropriate words of greeting for their teacher and for visitors.

2. Classroom courtesy

Children learn to respect each other's rights and persons and to say thank you for happy events that come their way.

3. Church

Children learn Who is present in the tabernacle and to address their minds to God and not distract others from giving close attention to God.

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Teacher to Teacher—In Brief

(Continued from page 64)

ST. ANGELA MERICI: Model for Teachers

By Francis J. Lodato, Ph.D.

TODAY'S TEACHERS, Catholic as well as secular, face the problem of dealing with the confusion which surrounds modern education. The Catholic teacher is in a more ad-

vantageous position for he has the greatest educational tradition that the world has ever known from which to draw. It is the tradition of St. Dominic, St. Ignatius, St. John Baptist de la Salle, St. Catherine, and Mother Seton, to name but a few. This tradition is an ageless one. It has few barriers. It has prevailed and will continue despite earthly obstacles. Let us dwell for the time being on the contributions of one of these extraordinary people—St. Angela Merici, educator, psychologist, teacher.

In St. Angela Merici we have the perfect blending of all factors essential to a good teacher. We see, first of all, St. Angela, the philosopher of education. Secondly, we are able to investigate St. Angela, the educational psychologist, and lastly, St. Angela, the educational methodologist.

No Valid Practice Without Aims

St. Angela Merici, one of the outstanding philosophers of education of the Renaissance, knew well that no valid practice of education was possible unless the ultimate aims and norms of education were first known. Hers was not an aimless course; rather, it was a course pointed in the direction of Almighty God. She knew well that the terminus to which education is directed must be in the minds of all educators. She felt the need for determining the true nature of man and from this she derived the true essence of education. St. Angela was quick to realize and quick to articulate the fact that teachers must first of all strive to be perfect if their students are to approach any degree of perfection, for words without good works are incomplete in the teaching of the young. The foundress of the Ursulines grasped completely the formative nature of education and the fact that pupil participation is essential to learning. The awareness that education depends upon a realization of the place of duly constituted authority never escaped the consciousness of this great Saint. She was also deeply convinced that the teacher stands in place of the parent. Because of her tremendous concern for the development of all of the aspects which make up human nature, St. Angela realized the importance of

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DOUBLEDAY & COMPANY, INC. Catholic Textbook Division, New York 22, N. Y. Doctor Lodato is professor of education at the College of Mount St. Vincent, New York. He is a graduate of St. John's University, Jamaica, N.Y., which conferred on him a B.A., M.S. in Educ., and Ph.D. degrees. He specialized in educational psychology and guidance. In addition he has an M.A. in philosophy from Fordham University. He has lectured in several colleges and universities in the New York area. This past summer, he was invited to organize two reading clinics in the Rockville Centre Diocese and another in the Brooklyn-Queens area. Besides his contributions to The Catholic Educator, he has published articles in several Catholic periodicals. He is a former secretary and member of the board of directors of the Catholic Renascence Society.

"How much more lively these incentives have made the classes!"

Casper, Wyoming

Mrs. Mary Johnson Tweedy, Director of Education TIME Classroom Program 15 West 48th Street New York 20, New York

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Dear Mrs. Tweedy:

The TIME Classroom Program is a wonderful sparkplug for a current affairs or history class . . . I have always used TIME as the backbone for the study of current news but I was not aware of your testing and awarding system until this year. You have no idea how much more lively these incentives have made the classes . . . Our Man of the Year discussions were really competitive. Students campaigned for their candidates . . .

Jauline M. Seylow

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That's why thousands of teachers like Miss Peyton have turned so enthusiastically to the TIME Classroom Program. Please consider this a cordial invitation to join them, for we feel that you too will find your students taking a lively personal interest in the news, thanks to the quizzes, charts, maps, and reports the TIME Classroom Program makes available to you. And like Miss Peyton's classes, we feel yours too will want to compete for awards in the annual Current Affairs Test, and to campaign for their "Man of the Year" candidates.

By ordering TIME for your students, you will receive all these provocative, informative teaching aids plus your own complimentary desk copy of TIME. At the same time your students will be able to subscribe at the special classroom rate, for savings up to 45% of the regular price.

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Teacher to Teacher—In Brief

(Continued from page 66)

educating the young morally, physically, spiritually, emotionally, and intellectually. Since education must include intellectual development as well as the gaining of knowledge, St. Angela stressed the rational training of her charges. She was aware that the place of women in the home is of prime importance, and consequently her philosophy of education for women had necessarily to have as its goal the develop-

ment of good Catholic women with all that this implies.

As Psychologist

From a consideration of St. Angela as a philosopher of education we turn to St. Angela as an educational psychologist. Modern educators often think that educational psychology is enough and that educational philosophy is not needed. This is not true in the tradition of St. Angela. She was perhaps the foremost feminine psychologist of the Renaissance period. She knew

the psychological needs, drives, and desires of women. Because of her tremendous insight into the nature of women, she was able to take advantage of their strong points and strengthen the weak points in the characters of the individuals she taught. She instructed those under her influence to realize the important role women must play in family life and in other forms of social living. Recognizing the child as a moral being, St. Angela formulated rules and practices to prepare students to think accurately and profoundly so as to work out their own destiny.

To her credit, she realized the natural limits of female intuition and encouraged the rendering of a proper place to this facet of knowledge. Intuition, she knew, is a subordinate of a more complete intellectual development. She encouraged methods that developed a greater degree of perseverance in the female character. St. Angela knew that any elevation of the mind and heart to God would require prayer, discipline, and guidance. Never did she fail to realize the tremendous blessing and responsibility bestowed on teachers in this work of teaching God's children.

POWER

- ... from understanding the number system
- . . . from knowing how to analyze problems and make equations
- ... from gaining insight into mathematical relationships

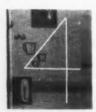
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Seeing Through Arithmetic

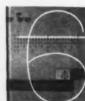
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St. Angela and her followers may not have been acquainted with the terminology employed in modern education, but they most certainly employed techniques which many consider innovations today. This can be demonstrated clearly in the early methods used by the Ursulines in the teaching of writing, spelling, reading, and arithmetic.

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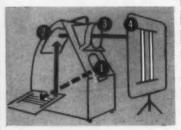
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Teacher to Teacher—In Brief

(Continued from page 68)

cal habits. The training of memory through writing was also stressed. The students under the influence of the Ursulines were taught to control their emotions as well as to transfer their training to other areas. In this regard, as well as in other areas, the Ursulines used to great advantage plans which accounted for individual differences among their students.

Frequency and Drill

In the teaching of spelling, we find laws of learning, such as the need for frequency and drill as well as the place of vividness, being observed. It is interesting to note that what are known today as "Workbooks" were in no way foreign to St. Angela's method of education. The pedagogical elements of perception-training were also well employed during the period of the Renaissance. The use of the student's apperceptive background in learning new matter was used to the fullest by the Ursulines.

Added to the subjects already mentioned, reading was also conducted with success. Perhaps the reason for the successful teaching of reading was that the classroom was a laboratory with a large amount of individualized instruction and supervision where it was needed. This enabled the instructor to aid the students who had difficulties, while the rest of the students proceeded at their own level.

Arithmetic

Modern educators could learn something about the teaching of arithmetic by reading the works of St. Angela. Arithmetic in the Ursuline schools included intellectual training through excellent procedures in mental arithmetic and the practical application of arithmetic to life-like situations. The relation between sensory training and mental training was accounted for and stressed. All of these procedures have again become prominent in modern education.

The scholar looking for educational concepts and traditionally sound practices must allot to St. Angela Merici a high place in education, for she is in all truth a model for teachers.

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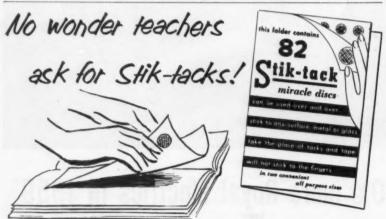
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Teacher to Teacher—In Brief

(Continued from page 70)

STARDUST FOR MONDAY

By Sister Marie Eulalia, I.H.M.

BLUE MONDAY! Now, should we call it that? Isn't it to be expected, that struggle to overcome the inertia following the week-end break in the routine of learning? Certainly many a teacher, especially in the secondary grades, has had to spend time, energy, and ingenuity to add some "sparkle" to the "Indigo."

Various solutions have fitted nicely into a variety of conditions, and all of us have profited more or less by plans and devices that other have shared in conversation or in print. In gratitude to these others and in the hope of adding a bit to the general fund of workable ideas, this article has been written.

Club Must Have Name

The club "is the thing." Nothing new and startling, but like many, I have found in the Monday meeting of the Science Club the key to worthwhile interest and an opportunity to tie up text material with current science trends. Of course a club must have a name. This year we called our general science club Florauna sacrificing the "f" in fauna. Sometimes the pupils choose the name or again the teacher may offer one and let the class try to find the connection.

A biology class, turned out into the neighboring fields to collect specimens, decided on the name, "I Gather Club": reduced to IGC, it finally put on the Greek Iota Gamma Chi for distinction's sake.

Melemi for Physics

A physics class puzzled long over the name Melemi until told to look at the initials of the unit topics in their text: matter, energy, light, electricity, mechanics, industry. Then they built up something like-

Sister Mary Eulalia teaches science at St. Mary of Redford High in Detroit, Michigan. Besides having served as principal at St. Thomas, Ann Arbor, Sister has also had experience teaching geometry and trigonometry. She is a club member of the Mathema tics Association. Marygrove College con-ferred on her her B.A. and Akron University her M.A. degree.

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Teacher to Teacher-In Brief

(Continued from page 72)

M-is for the many times our classmates get together;

E-is for the endless talks we share with one another.

-is love for one and all,

E-is everlasting
M-is for dear Melemi of which I am a member.

This was to be taken home and fitted to some familiar tune. One boy's father was quite a musician; and he and the boy worked it over till they finally fitted Melemi to the tune of Yankee Doodle. At the teacher's request the lad sang it for and with the class. The song is always a popular part of the meeting. It may be used to open the meeting, to fill in a lull while apparatus is prepared, or to give a merry mood at the end.

The chairman for each group announces the topic and introduces the speaker. At present the popular mode for beginning follows the TV announcer's fashion and often displays keen observation and amusing banter. Each pupil prepares a paper on which he writes

the name of the topic announced and beneath it 1, 2, 3. At the close of his talk the speaker reads three quiz questions on essential points. 'Yes" and "No" questions are taboo. The answers are checked by the pupils. The teacher grades the talk on choice of subject matter, variety, preparation, delivery, and time. The scores on the quiz questions and the grade on the talk help to round out the qua:terly mark on the report card.

Sources Outside the Text

The material for the talk must be taken from sources outside the text, and no subject may be repeated, unless in an entirely new phase. The Science News Letter, Science Digest, Current Science and Aviation, and Scientific American are part of the classroom library. A Rol-a-Lab and Cabinet and a General Science chart may be used to facilitate demonstrations. Blackboard illustrations frequently help to clear explanations. Specimens found, or models of their own make, add much to the interest of the talk.

While the members of the club

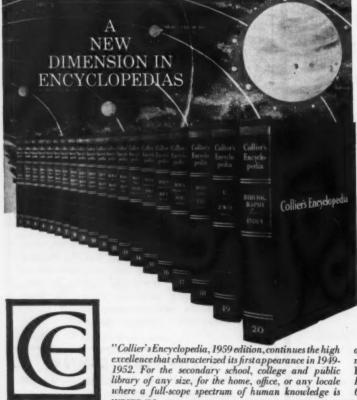
are free to choose their own topics, the teacher may well suggest topics correlated with TV and newspaper science, so that they may get the real significance of events and the repercussion on the lives of the citizens of this planet. What instruments have brought us knowledge of our solar system up to now? Do they know the Glass Giant of Palomar? What has the spectroscope taught us about the other members of our solar system?

Having read about the adventurous "59ers" off to settle in the new state of Alaska they may be planning to be "69ers" on the moon. If the "59ers" are to succeed, what must they know about their new home land? What about the climate, its resources, its people, industries, means of communication? What provision have they made for their tasks? How are they equipped for living and working in the new land?

And now about

"That orbed maiden with white fire laden-

Whom mortals call the moon" (Continued on page 85)



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America Today. By Charles H. Carver, Harold G. Sliker, and Morris H. Ball (Prentice-Hall, Inc., Englewood Cliffs, N. I.: pages 544).

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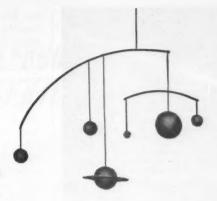
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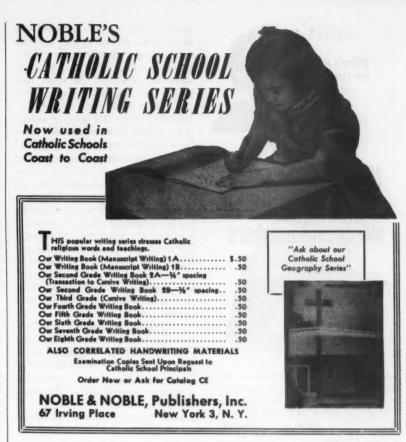
It is remarkable to read so soon and complete a coverage of the events seen, heard, and lived through in 1958. This volume includes nearly seven hundred of these happenings, full articles qualified contributors, each an authority in the topic which he is explaining. To record the book's multiplicity of facts systematically, the alphabetical method of arrangement is used.

One big feature of the encyclopedia is that there is an individual article which covers happenings and outstanding events of 1958 in each of the countries of the world, and in each state of the United States and in the provinces of Canada. Narratives, statistics, and illustrations accompany each major item treated.

Another interesting unit includes a summarization, in chronological order, of the international, national, and local events and also statements by prominent people who made the headlines in 1958 along with appropriate and outstanding pictures. A similar section gives vivid biographical and personality sketches, together with photos of people who made the news in 1958.

Progress made during 1958 in botanical, biological, and chemical sciences is well explained. For example, an interesting finding in biology is the plant tranquilizer; progress in botany is exemplified by work with the gibberellins showing their effects on plants; in chemical research, among other findings were three new antibiotics-Telomycin, Spontin, and Kanamycin. The year's achievements in atomic energy for peace-time purposes and advances in nuclear projects for every major country in the world is recorded by competent scholars.

In keeping with the times, this edition lays special stress on every phase of space race. Articles by



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such experts as Dr. Wernher von Braun, the rocket expert, and his collaborator, Smithsonian Astrophysicist, Dr. Fred L. Whipple write on subjects of the space race which are already accomplished and others which are speculative. Included under this heading are articles about rockets, missiles, artificial satellites, space medicine, and a comprehensive glossary of space terminology.

One of the most heated and controversial discussions of 1958 was that of educational standards in the United States. Under the general heading of Academic Standards, five outstanding men-Vice Admiral Hyman G. Rickover, Dr. James B. Conant, Mr. Nicholas De Witt, Dr. Grayson Kirk, and Dr. Percy Bridgman give expression to their views on education.

Collier's Encyclopedia 1959 Year Book demonstrates the research, the planning, and the organization of the editor, together with the aid of the contributors. It is a reference supplying current and ready information for teachers, students, and anyone wanting information about the eventful year of 1958.

SISTER M. XAVIER, O.S.U. Principal, St. Patrick's Academy, Sidney,

Our Review Table

Wood Projects You Will Like. By Louis Barocci, M.S. (Bruce Publishing Co., 1959; pages 126; price \$3.95).

Here is a book that will fascinate the industrial arts student on two scores: the practicality of the finished products worked as a class project and the excellent photographs, working drawings, and the "bill of material" for each of the projects.

The things to make vary from the simple-the simple breadboards made in junior high school-to the more complex hope chest or the knee-hole desk and chair

The steady flow of volumes of the Twentieth Century Encyclopedia of Catholicism continues. Our next issue will have a lengthy review of What Is the Bible, the 60th volume. Other published volumes include:

Christianity and Money. By Jacques Leclerg (Vol. 59 TCEC (Hawthorn Books, 1959; pages 127; price \$2.95). The Catholic Spirit. By Andre Tetif, S.J. Vol. 88 TCEC (Hawthorn Books, 1959;

pages 127; price \$2.95).

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The Theology of Grace. By Jean Daujat Vol. 23 TCEC (Hawthorn Books, 1959: pages 159; price \$2.95).

Stardust for Monday

(Continued from page 74)

as the poet said, what do we know about her? Is she just a bigger Sputnik, and as meaningless? Or is she an important cog in this wellordered universe? What purpose does she fulfill? Was the farmer wise who checked the moon's phase for his potato planting?

Do not let them be Empty-Head-Liners when a well known daily spreads its front page with a big black letter caption, "We By-Pass the Moon Today. Our Next Target the Sun." Can we set them to compare the distances? Can we ask them to count the cost? Can we direct them to the all-important question, "What doth it profit" mankind? "Who pays the piper?"

Isn't 100,000 feet, not quite 20 miles, maintained for 43 hours and constantly checked by a crew on the ground-isn't that the top record for human endurance with two close calls to death, had it not been for the warning from the watchers on the ground?

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FLES * and the Tape Recorder

By Sister Agnes Virginia, C.S.J.

ANY SCHOOL having a FLES program cannot afford to be without a tape recorder. I was going to say, "particularly where the language teacher shortage exists," but lack of qualified language teachers in the lower grades is almost universal. It is a real boon also to any teacher whose vocal chords are not made of steel. That of course, includes you and me.

The measure of success in teaching in almost any grade, high or low, is in direct proportion to the energy, vitality and dramatic sense of the teacher. Now it is easy to be dramatic and energetic during the presentation of the lesson but drill is the all-time necessity for learning well. The tape recorder can play a most effective role in this clinching process which follows the presentation of any good lesson.

Possible Methods of Presentation

We proceed first with a review of the possible methods of presentation.

The first and most effective by general consent, is to teach the things at hand that have a personal relation to the child, such as the classroom, parts of the body and clothing. I begin with "Montrez-moi" with the child answering "Voilà" as he points to the object. Later the children take turns in assuming the teacher's role, asking one another.

In these days of "plastic-plenty," small representations of almost any object are easily obtainable. They are cheap to buy and small enough to store in small spaces. Once I had the children bring their toy animals, but was embarrassed because I could not always tell the difference between a lamb and a dog, so fantastic were the shapes of some. As I show the objects to be taught in a particular lesson, I say "Voici la fourchette." As I place the fork on a child's desk I say, "Répétez,

s'il vous plait," to the class. Placing the object on a child's desk instead of on mine, has a twofold purpose. She is pleased and remembers the French word. It also prevents the noisy and time-consuming process of running up to the front of the room when I say, "Montrezmoi la fourchette," I call on someone within pointing distance to identify the object.

Children Themselves in Place of Objects

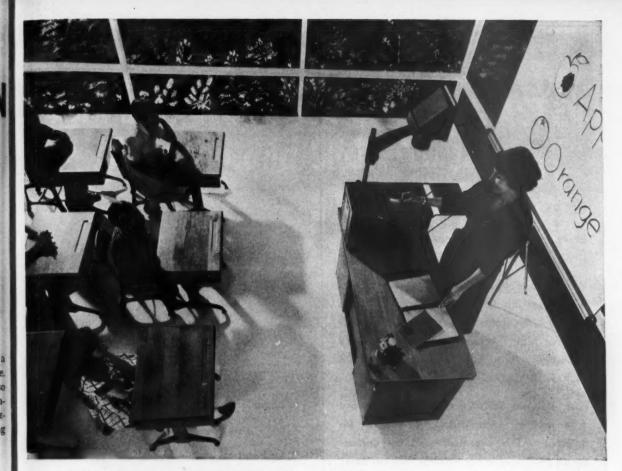
We never use objects however when we can use the children themselves. For example to teach the preposition, "entre," I put Mary "entre" Dorothy and Joan. They love to show that they understand when I change their positions verbally without showing them where to go. Thus when I say, "Joan est entre Mary et Dorothy," Joan immediately gets between her two friends.

To teach a common conversational language pattern, the use of a French speaking person or someone previously instructed, helps greatly in the all-French approach. Thus, when I say to my helper (in this case the regular class teacher) "Bonjour ma soeur, comment allez-vous, aujourd'hui?" she will answer as prearranged. The children pick up the pattern more quickly than if I had worked alone.

Sister Agnes Virginia teaches in Brentwood College, Brentwood, N.Y., in addition to teaching French on the elementary level and Spanish on the high school level at St. Joseph Academy. She is also director of audio-visual. For twenty-five years Sister has been teaching French and Spanish in secondary schools of the Diocese of Brooklyn. For eight years she had charge of horseback riding in St. Joseph Academy. Having won a Scholostic Teacher contest she made a trip to South America this past summer, concluding the summer at the Catholic University of Puerto Rico.



^{*} Foreign Languages in the Elementary Schools.



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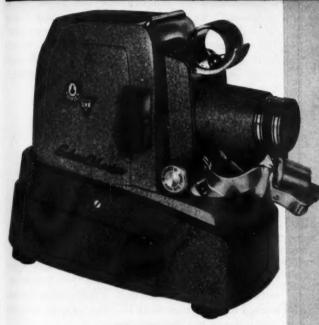
A reduced replica of charts used to teach material before it appears in book. Children receive one page at a time and accumulate them.

Home made charts of stick figures are more effective in these days of profuse illustrations than the more beautiful commercial pictures. The drawing of a cart, pulled by a man, pushed by a boy, with a little girl in it, has lent itself to almost unlimited patterns. The prepositions, in, on, under, behind, in front of, which had been taught with the actual objects and the child's own desk, are used here for describing positions of the people and the dog in the chart. (See accompanying illustration.)

Songs as Application

Songs certainly play a major role in FLES. However they are better used as an application than a presentation of the lesson, although the all-time favorite "Alouette" is an exception and may be used to really teach the parts of the body. While songs taught unrelated to a grammatical pattern have only recreational value, they are wonderful for drilling on the patterns already taught. Thus the song, "Bonjour Belle Rosine," reviews "comment allez-vous" and "j'ai mal à la tête" which may later be changed to "mal à la gorge," etc. Songs are even more valuable when reading is introduced. The words and phrases interchanged are recog-

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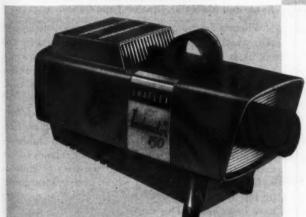


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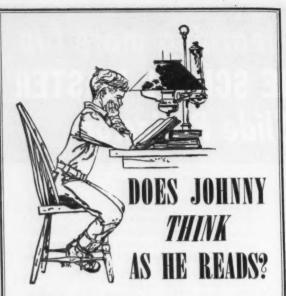
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They are Learning

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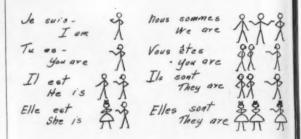
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nized as something they know and there is no distorted attempt to read phonetically or to translate into English. The meaning and pronunciation come with the saying of the words.

While the use of French is almost exclusive, I have found that in teaching certain forms, English can be introduced effectively in songs. For example, my children in the third grade who learned: "Je suis, I am; tu es, you are," etc., to the tune of "Twinkle, Twinkle, Little Star," had far less trouble when we began to mix our persons in unrehearsed conversational patterns. For instance, from the comparatively easy, "Où est le professeur?" "Le professeur est devant la classe," and "Il est devant la classe," to the difficult: "Où êtes-vous?" "Je suis dans la salle de classe, sur la chaise, devant Marie," etc., the transition was easier for the glib singers of, "Je suis, I am" (as the children called this song), than for those who had no such help.



Games, except those in song or dance or both, have not proved very helpful. If they teach they do not entertain and if they entertain there is not enough French learned to make them worth the time taken to warrant their inclusion in a 20 minute lesson.

Recorded Material, Disc or Tape

Whereas learning exclusively from recorded material, whether disc or tape, is a boring procedure and not likely to stimulate enough interest to get far in the acquisition of a language, as a method of recapitulation and drill of the lesson taught "alive," it is both interesting and effective. Thus while the myriad of recorded courses that flood the market today are good, I have not been able to use them in FLES because only recorded material already learned, appeals to childrenor to anyone else for that matter. This tendency of human nature to like to hear what we already know is well illustrated at a concert where everyone brightens up for "Danny Boy," after several unfamiliar numbers have been heard. This same love of hearing what we already know, accounts in part for the sudden surge to popularity of language laboratories. The student reviews in the lab, the work he has studied in class.

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The tape recorder in the lower grades fulfills the same function as the language lab in the higher, although in a different way. The lesson is put on tape



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ROBERT J. BRADY COMPANY 3227 M STREET N. W. WASHINGTON 7 D. C. exactly as it was taught and by the same person who repeats the conversational and grammatical patterns used in the presentation earlier. In the case of songs, the recording is better when teacher and pupils combine. When possible an older student with a good singing voice gives body to the recording. The children love not only to hear themselves but to accompany themselves again and again at the repeated playbacks. Repetition is still the mother of learning, even though her child has different ways and means than she used to have when the axiom was first expressed—can we say by whom?

Twenty Minutes with Tape Recorder Between Lessons

The idea of putting the presented routine on tape came to me when I observed the reaction of the children to being "started off." At the beginning of each new lesson I would repeat the questions (and alas! sometimes the answers) that I had taught last week. I would sing the songs with them. But unless there was a French student in the class who had been able to review the lesson during the week, they would have forgotten much of what I had taught the week before. Twenty minutes a week with a tape recorder working in between is worth twenty minutes a day without one.

I have capitalized on the natural desire of children to be recorded by encouraging them to learn a song or poem outside of class, teach it to the class (after I passed on it), and then record it to be part of the review lesson. Last term one child taught her friends that little song from "South Pacific," which begins "Ditesmoi pourquoi, la vie est belle." As the children had heard it on radio and television, they were delighted to learn something the teacher did not know, to sing and record it for her. The recording of it added to their sense of importance. I hope one day to reach the stage of accomplishment where young pupils can prepare original skits to be recorded, but thus far I have nothing worthy of the tape.

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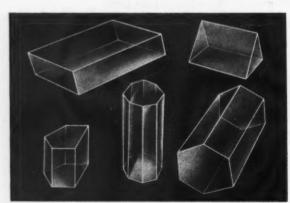
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Recorder at Reading Stage

The recorder is used to advantage when the children reach the reading stage. In our set-up it is the fifth grade. They read the material they have previously learned by rote. I mimeograph a page at a time the books of this rehearsed material, taking care that nothing appear in print that has not been thoroughly learned in advance. Words and phrases do not necessarily appear in the same order learned. In fact I try to change the order. In the case of songs, I flagrantly mix up the familiar lines to be sure they are reading and not remembering. These stories put on tape and played back as the children read them aloud have the advantage of keeping good pronunciation and intonation. The recorder volume can be raised to reach even



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those who believe that the louder they read the better, they are speaking, which is a great save on the physical resources of the teacher.

A familiar story, like "Little Red Riding Hood," first presented step by step in class, can be put on tape and played back to the class as one child points to figures or pictures described and another acts out in pantomime what is being related on tape. When this story appears between the pages of their mimeographed book, there will be no question that they comprehend it directly.

Filmstrips and Tapes

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Perhaps I should mention here the methods now on the market for teaching a language by means of filmstrips and tapes. In this method, contrary to the rule of no English, the first expressions are English sentences, each of which describes a given frame of the filmstrip. The same set of pictures are again presented with only French descriptions. Active pupil participation comes only in the third showing of these pictures where a pause is left for the pupil to repeat the French before the narrator does. The English script, but not the French, is shown on the screen. I noticed when I presented this sample strip to a class of older students who were already familiar with the pattern being taught. they mispronounced words that had been correctly imitated by the children to whom it was an entirely new lesson. For example, while no new learner pronounced the "p" in "sept," several of the older students did so. Though they could not remember the correct pronunciation, they could remember the spelling and unconsciously "read" the word.

Then, Teacher Takes Over

While I think this method would produce excellent results if pursued consistently (it is quite expensive), the teacher would have to take over the lesson where the filmstrip and tape ended, to be effectively taught.

For example, after the lesson on telling time, I took an old Baby Ben and drilled the time-telling patterns. There was no doubt but that they had got the pattern. The filmstrip had carried the question, "A quelle heure part le train?" The verb "part" is rather difficult to put across in French but in this lesson the children gave definite proof that there was no misconception of it. When I continued the pattern with "A quelle heure part l'avion?" "A quelle heure part la jeune fille?" and showed the time I wanted on my clock, they answered me readily and correctly. On the other hand I noticed that the children did not get some words until they could see me repeating them. They imitated the position of my lips as they repeated the words and expressions. This only serves to bear out the oft-repeated assertion that the live teacher is the indispensable element in any otherwise mechanical lesson.

Shorter Tapes Handy

And now a word about the tapes themselves Since the taped drill must necessarily be short, I pre-



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fer a three or four inch tape. They are easier to use. Teachers will cooperate with mechanical devices as long as they are not too difficult to handle. So a tape with 7 to 10 minutes of drill, which does not have to be wound and rewound to "find the right place," tempts the teacher to use it. Most ads offering tape for sale advertise their seven-inch tapes which give from one to three hours of recording on one side. All tapes are dual track but again for practical purposes, it is best to use only one side. While there are varying grades of tape all are good. I have been playing back the same material on a certain tape for two years and the recording is still as clear as the day it was made. What make of tape? I don't know because it has no name brand.

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It is not necessary, although it is desirable, for each class to have the exclusive use of a tape recorder. In a school where there is only one, it should be in charge of a reliable person and set up on a moveable table* so that it may be wheeled from room to room as needed. It is often possible to borrow one from the children themselves, and sometimes they are donatedparticularly where the parents find that their children are learning a foreign language by means of it. The parents as a rule are well pleased when the curriculum includes FLES.

*Gruber Products, Toledo, Ohio, advertises a folding 'Wheelit" C-402 that will take the stairs (CATHOLIC EDUCATOR, June 1959, p. 728).

IDEAS FOR VISUAL AIDS in Teaching Religion

Bu Sister Mary Gemma

CAPTIONED PICTURES on the bulletin board serve to teach a lesson or reinforce a lesson. Here are some suggestions for subjects of such pictures.

1. A Jack-in-the-box named "Temper" seen through a transparent window in front of the box. Hands above are shown pressing down the lid. Caption: (above) Keep the Lid Down; (below) A Lifelong Task.

2. In the background, a group of people with their backs turned. In the foreground a heap of stones labelled "Uncharitable Talk." Caption: Let Him Who Is Without Sin Cast the First Stone.

3. A large bell labelled "Conscience" ringing on a



Sister Mary Gemma teaches grade two at Our Lady Help of Christians, School, East Orange, N.J. Her teaching experience has covered all grades of the elementary level, seventh and eighth included. Sister has contributed to Hil, Manna, and the Catholic School Journal. Stories, verses, school projects, and directions for making religious crafts have been the subjects of her published work.

storm-tossed life-buoy over a dangerous reef. Caption: Heed This Bell; or A Wise Mariner Listens to This Bell.

4. Foolish youth riding a large hobby-horse. On the hobby-horse is printed "Natural or Unworthy Motives." An arrow and bright clouds indicate "Heaven," the goal to be reached. *Caption:* Making No Progress Toward the Goal.



Author executes one of her ideas for visualization.

5. A wheel with ten spokes which are numbered in Roman numerals to represent the Ten Commandments. The fourth spoke is worded also "Honor Thy Father and Thy Mother." It alone is partly detached; other spokes look shaky. *Caption*: The Fourth Spoke Needs Adjustment; or, The Cause of Juvenile Delinquency.

6. A young lad with a good-natured face. Caption: A Smile Adds to Your Face Value.

7. Young man rowing a boat. One oar labelled "Love of God," the other "Love of Neighbor." *Caption*: Both Oars Are Necessary.

8. In the foreground a youth is reading the word "Today" carved on a milestone on the road of life. Other milestones in view are Tomorrow and Next Day. *Caption:* Thou Shalt Pass This Way But Once. Do Now All the Good Thou Canst.

9. On a music staff, the Key of C, the scale is represented in notes and under the notes the numerals 1 to 8. Caption: Scale of the Beatitudes. Blessed Are They Who Keep in Tune With God.

10. An angel in a forest pointing to small smouldering fires labelled "Venial Sins." *Caption:* Salvation Hazards.

11. God's "radio" (or "TV"), the dials of which are marked (1) Adoration, (2) Thanksgiving, (3) Contrition, (4) Petition. *Caption*: Try Dials One, Two, and Three for a Change.

12. A dunce seated on a stool, the word "Sinner"

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13. Two boards lying side by side, the longer marked "God's Will," the shorter marked "Self Will." Caption: We Make Our Crosses by Transversing the Beams.

14. A beautiful rainbow with each of its seven colon bearing the name of a sacrament. *Caption:* The Beautiful Bridge Between God and Man.

15. The Christ Child in the manger; four children presenting gifts marked Prayers, Works, Joys, Sufferings. Caption: Remember Your Morning Offering; or, All For Thee, Sweet Jesus.

Filmstrips, Valuable Aids in Teaching

By Sister M. Adam Joseph, O.P.

FIFTY STATES AND CAPITALS made easy! After four year of endeavoring to familiarize my classes with the various sections of the United States I discovered, what I considered to be a positive approach to the problem, namely, the use of filmstrips as a vital part of a lesson. Aside from the gratifying educational results I find that in using this visual aid I am able to hold the attention of my pupils for an entire lesson—a thing which was difficult to do when I had to rely solely on explanation and textbooks.

We are all familiar with the Chinese quote, "A picture is worth 1,000 words." In my opinion, this is certainly true as far as the use of filmstrips is concerned.

Mistaken Conceptions Eliminated

Besides employing the use of several senses, which we all know is an essential part in the learning process, filmstrips create a concrete picture in the pupil's mind. This eliminates the possibility of mistaken conceptions being formed by a child with an exaggerated imagination or no imagination whatsoever. The role played by filmstrips in the educational field extends to every subject in the curriculum. However, in this article I shall consider the advantages of employing filmstrips in teaching a geography lesson such as the New England States. Nine out of ten children have never seen a stone quarry, nor have they witnessed the ingenius methods used by the fishermen in Gloucester—such as trawling. Few of them from their own personal experience could tell anyone about such



Sister M. Adam Joseph teaches at SI. Joseph's elementary school, Long Island City, N.Y., where she is also supervisor of audio-visual aids. Sister studied at Diocessa Normal School and in the school of education at St. John's University. She has been teaching for seven years.

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The CATHOLIC EDUCATOR

things as jewelry-making or the process involved in the manufacturing of maple sugar. However, by using the set of filmstrips called *New England:* A *Regional Study*, produced by Eye Gate House, Inc., these and similar aspects of general interest are realistically impressed upon young minds.

Beneficial Results Flow from Teacher's Part

Three-fourths of the beneficial results from the use of filmstrips depends on the teacher's ability to make them a vital part of the lesson. It should not be the exception by any means. The teacher herself must be familiar with the filmstrips before showing them so that she will be able to point out the important facts which must be stressed during the lesson. At the same time the teacher must strive to stimulate as much class participation and interest as possible.

Here I should like to relate an experience I had in teaching the New England States. I selected a committee of four children to preview a filmstrip with me. At the same time I informed the rest of the group that these students would formulate questions which they would ask on the following day. I told the pupils that I would write these questions on the board before the day's lesson and challenged them to be on the alert to see if they could find the answers while watching the filmstrip. The following day I noticed the children casting furtive glances over to the side board where I had arranged the questions for the geography quiz. When the geography period began I took my place at the front of the room in order to be sure that the children's attention would be focused on the screen. I found myself studying the expressions of the pupils as they absorbed vivid pictures of New England's geographical background, various industries and facts about the people themselves.

Animated Group Discussion Followed

At the close of the showing the results were very encouraging. Not only did the majority of children enthusiastically answer the questions but they participated in an animated group discussion which followed as a result of the informal atmosphere which prevailed. At such a time one finds that the most reticent child will forget self and add to the general conversation. This is just one example of the many occasions where children have learned without realizing it. I found that their interest did not end with the filmstrip, for not a few of them surprised me with additional information which they had gleaned from library books. Some of them even correlated English and geography by injecting their new ideas into their English compositions.

Task Easier

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ole

While teaching the New England States I naturally included longitude and latitude. I could not help recalling the times that I struggled with map and explanation, and still failed to give a clear impression to some of my pupils. Filmstrips have certainly made my task easier. Not only do they show many maps to

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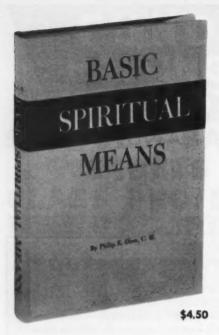
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Basic Spiritual Means forcefully illustrates Father Dion's gift for clothing profound thoughts in simple, vivid language. Every page is rid in apt analogies and figures of speech which lend impact to his inspiring message. Indeed, this is a book that guides you along the straightest route to spiritual self-fulfillment.

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PHILIP DION, C.M.

Father Dion holds the post of Spiritual Director of the Daughters of Charity, St. Joseph's Central House, Emmitsburg, Maryland, He is a formation of the Gradual School, St. John's University, Jamaica, N.Y.

In addition to his two previous works, Keys he the Third Floor and My Daily Union will God. Father Dion is the author of St. John's Calechism in Sound Filmstrip, a lesson-by-lesson portrayal of the Baltimore Catechism. He has given many retreats to Sisters, Brothers, and

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explain longitude and latitude but they also help to clarify the lesson by means of such techniques as enlarging one particular state or section, using various color schemes, indicating longitude or latitude emphasizing the area being taught at the time and finally combining both of them to give the pupil a clearer understanding of the difference between the terms.

In addition to this interesting mode of teaching I find that the Important Facts to Remember which conclude each filmstrip are an excellent summarization of the lesson and if copied by the children serve as a good study outline.

A Few Suggestions

Before concluding this article I would like to make a few suggestions which may help those using filmstrips as an aid to teaching. First of all through the old trial and error method I found that it is good policy to see that the showing of the filmstrips does not exceed a twenty minute limit. The use of filmstrips is most effective when shown on an average of about twice a week. Although black and white as well as colored filmstrips are available, the children are more impressed with the colored pictures. Usually new work is not introduced by using filmstrips but rather the filmstrips should serve as a supplement to the explanation given in the textbook. It is expedient that the teacher use as little time as possible in making routine preparations for the actual showing of the filmstrips. Unnecessary waste of time may be eliminated if the teacher makes sure that such things as extension cord. screen, table for machine, are in readiness before the class begins.

I do hope that these few hints will be of some help to teachers. If filmstrips have never been used, why not experiment with them in your classroom and see whether you do not decide, as I have, that filmstrips are indeed a valuable aid to education.

For Whom These Bells Toll

By Sister Christine Mary King, SNJM



Sisier Christine teaches English at St. Mary's Academy, Port-land, conducted by the Sisters of Holy Names of Jesus and Mary who celebrate the centenary of their Oregon Prov-ince this year. They came to the West in 1859, the same year that Oregon was admitted to the Union. A teacher of English for twenty years, Sister is a graduate of Marylhurst College and she has an M.A. from Gonzaga University, Spokane, Washington. She also pursued advanced studies at the University of Notre Dame. The Secondary English Curriculum for the Architecture. diocese of Portland in Oregon is indebted to Sister.



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(Music: Gregorian: Salve Regina. Establish and out)

(SOUND: BELLS TOLL AND OUT)

NARRATOR: The English literature class of St. Alfred's High School presents. . . .

(SOUND: BELLS TOLL AND OUT)

NARRATOR: For Whom These Bells Toll

(Sound: Bells toll. Up, down under during narrator's introduction.)

NARRATOR: Monastery bells rang in England. . . . Monastery bells rang through a thousand years. Then, a marauder ruled the ancient isle. Monasteries were

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stripped. Bells fell silent. . . .silent for 300 years. Then. . . . The bells rang again. The year? The last of the mauve decade 1899. In an austere monastery parlor, a middle-aged man is presenting a slip of paper to a dark-clad Trappist. This is no ordinary business transaction. Behind it lies the heroic generosity of Ambrose Phillips, the layman who wanted to bring the monks back to England, and with the monks, the monastery bells.

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(SOUND: BELLS. . . . BRIDGE AND OUT.)

Abbot: I hope you don't mind, DeLisle, that I asked the monks to join us? Their silence won't bother you? Trappist silence. . . .

EDWIN DELISLE: Not at all, Father Abbot. I'm glad they're to be here. Besides, they're not coming to see me. We both know that.

Abbot: Right you are, DeLisle. It's your unck, Ambrose Phillips, they're honoring with us.

(SOUND: KNOCK AT DOOR. SOUND OF DOOR OPENING.)
ABBOT: Oh, come in, Fathers and Brothers.
(SOUND: FOOTSTEPS, CHAIRS SCRAPE SLIGHTLY.)

ABBOT: Don't stand, DeLisle, all know you. . .you can see that by their smiles. We wanted you to be present at this brief ceremony, Fathers and Brothers, to witness a final proof of the generosity of Ambrose Phillips. When did it all start? In our desk, I believe I have the folder covering the whole transaction. Let me see.

(SOUND: DRAWER OPENING, PAPERS SHUFFLED, DRAWER CLOSED.)

DeLisle: It began in the middle 1830's I believe, Father Abbot.

Aввот: So it did! August 15, 1835. The account says: "On this day, Ambrose Lisle Phillips DeLisle deeded to the Cistercian Order of Our Lady, 200 acres in Charnwood Forest.

Delisle: After his conversion, Uncle Ambrose was, you might almost say, *haunted*, because his beloved England had long ago torn out the monasteries. He couldn't rest until he had done something to repair that terrible mistake.

(Music: English country dance. Bridge and out.) Narrator: Ambrose Phillips, son of a wealthy landowner, nephew of an Anglican Bishop, found again the faith of his forefathers through contact with an exiled French priest. In 1835, two years after his marriage to Laura Clifford, daughter of one of the ancient Catholic families, a serious question arose. Young Phillips asked his wife. . . .

(Music: Grave. . . BRIDGE AND OUT.)

Ambrose Phillips: Can you give me your decision, Laura? England is ready, ripe, waiting for the Old Faith. Shall I try to float the loan? \$16,000. It's a huge amount, but (Enthusiastically) it will let us bring the monks back to Charnwood Forest. It will let us bring the monks back to our England!

LAURA: Ambrose, I don't question your zeal, nor do I question your judgment. . . .

AMBROSE: (GRIMLY) Plenty do. . .

LAURA: Yes, they do. And men of substance. . . the Earl of Norfolk, Lord Throgmorton (Thraw-Morton) not to speak of Papa (Puh-paw) Lord Clifford.

AMBROSE: (ENTHUSIASTICALLY) Great names! They kept the Old Faith for us when lesser men failed!

LAURA: Yes, dear. . .and these same men say England is not ready for any open demonstrations of our faith. . . such as monks in rough habits. . . not yet, Am-

AMBROSE: But they're wrong! Sounds cheeky for a young man who went over to Rome only ten years ago to set up my opinion. . .but they are wrong!

LAURA: Ambrose, you're sure? Signs saying "No Popery!" can still be found. . .although legally we Catholics were freed six years ago. You're very sure?

AMBROSE: I'd stake my life on it! LAURA: I'd stake mine with you, dear!

AMBROSE: Laura, do you mean it? You do mean it, I can see it in your eyes! (IMPETUOUSLY) I'll call on our solicitor today, but. . .

LAURA: But. . .?

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AMBROSE: Dare I stake our fortunes on it? Pledge our little son's inheritance-the inheritance of all our children vet-to-be?

LAURA: Why do you. . . why do we want to bring the monks here again, Ambrose?

AMBROSE: (TRIUMPHANTLY) For the glory of God! For the good of old England!

LAURA: (SIMPLY) What prouder legacy can we leave our heirs. . . God's glory! England's good!

(MUSIC: BRAVE. , ; .BRIDGE AND OUT.)

NARRATOR: And so it was done. At the cost of severe yet joyful privation, Ambrose Phillips carried out this far-reaching design. It took from 1835 until this day in 1899 to complete the payments. Ambrose Phillips had long since gone to his God, when in the monastery parlor, the Abbot spoke:

ABBOT: And so DeLisle, you're the one to whom the legacy of debt fell. . .

DELISLE: Most of it had been paid before his death. And may I say to all of you gathered here, monks of Our Lady, that it has been one of the great honors of my life. . . to have been allowed to fulfill this trust.

Аввот: God and Our Lady bless you, my son, for all of us. Your remark is worthy of you.

(SOUND: BELLS: UP BRIEFLY AND OUT.)

ABBOT: And worthy of him for whom these bells shall ever toll.

(SOUND: SINGLE BELL THREE TIMES.)

NARRATOR: Ten years after the restoration of the Trappists, Cardinal Newman could say: "The faith in England was, the faith in England was not; the faith in England is again." And this same Newman wrote to Ambrose Phillips: "If England be converted to Christ, it will be as much due (under God) to you as to anyone." Well Newman realized how much of the seed in England's Second Spring was cast by Ambrose Phillips, convert, layman apostle.

(MUSIC: JUBILANT. . . . UP. . . . OUT.)

NARRATOR: This documentary, called For Whom These Bells Toll, was presented by the English Literature class of St. Alfred's High School. The cast included: Robert Bates as Father Abbot: Charles Chandler as Edwin DeLisle: Dennis Dawson as Ambrose Phillips; Edith Eason as Laura Phillips. This documentary was directed by: Francis Foxe; written and produced by: George Glass. Your narrator is: Henry Harris.

(MUSIC: JUBILANT. . . . UP AND HOLD TILL FILL.)

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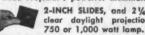
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Can We Stand the Strain?

(Continued from page 32)

adjusting to the academic work required by the new program of studies. If a given pupil has reached his limit academically, he can in the junior high school be given some opportunity to work with his hands. The Catholic school system can ill afford to establish trade or vocational schools.

Those opposed to dropping the upper grades point to the fact that the pupil is now entering the period of adolescence will all its problems. There the greater need on his part of thorough grounding in Catholic ideals. Dr. Rvan adduces the testimony of a group of mature school principals. He asked them whether they favored dropping the upper grades. All but one voted to drop the lower grades and to keep the upper grades. The children have now reached an age when it is more difficult to get them to come to religious instructions, once they have left the Catholic school. Finally, parental authority and control rely at this age upon close coordination between home, church, and school. This coordination is more easily secured and is stronger if the children are in the Catholic school.

We must confine ourselves here to the elementary school. Dr. Ryan gives a ven satisfactory picture of the difference of opinion in Catholic circles about the pas sible droppings of the Catholic him

No Missed Lessons

(Continued from page 45)

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News of School Supplies

(Continued from page 30)

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LITTLE ST. TERESA

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THE RIGHT ANSWER

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Part 1: A Story about Mary, God's

Part 2: A Little Girl Named Mary Ann Part 3: John and His Friends

A STORY OF THE BOY JESUS Part 1: The First Christmas Presents Part 2: Jesus Escapes from the Wicked

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THE STORY OF GOD'S GOODNESS
Part 1: God Made the Angels
Part 2: God Made the World
Part 3: God Made the People

THE STORY OF GOD'S LOVE

THE BEST PRESENT FOR GOD

Part 1: Big Brother Makes up for David Part 2: Jesus Makes up for Adam Part 3: The Mass Makes Up for Us All

THE STORY OF GOD'S MERCY

Part 1: A Sinner Who Was Sorry Part 2: Jesus Forgives our Sins Part 3: Some Stories About Confes

GOD WITH US

Part 1: God Promises Living Bread Part 2: The Living Bread Part 3: Come to the Feast

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The objectives of the series is as follows: The series of pictured lessons aims to give the child some appreciation of the greatness and goodness of God the Father and Creator. It shows Christ as the way leading us and uniting us to the Father. It does not teach Jesus, the sentimental playmate, but Jesus, God-made man.

Eye Gate House, Inc., 146-01 Archer Avenue, Jamaica 35, New York, is both producer and distributor of *The Catholic Way*. The price of the complete unit of 24 filmstrips, including the eight recordings is \$130. Individual parts from the set, consisting of three filmstrips and one record, are \$19.

The internationally-known religious illustrator, Miki, created all of the illustrations. The dramatic recordings were produced in their entirety at Maryknoll with a cast of over 70 people. The records include original music and lyrics and were produced under the direction of Sister M. Julia Bertrand, M.S. A teachers manual or script accompanies every set of The Catholic Way. This script was developed by Sister M. Juliana and Sister M. Chaminade of Maryknoll and includes thumb-nail sketches as a further guide to the instructor. The list of eight stories, each story consisting of three filmstrips, follows: Little Saint Teresa, The Right Answer, The Story of the Boy Jesus, The Story of God's Goodness, The Story of God's Love, The Best Present for God, The Story of God's Mercy, God with Us.

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1. Little Saint Teresa

Description. This unit of the Catholic Way of Life series tells the story of Saint Teresa, the Little Flower. Its purpose is to instruct and stimulate the primary grade child to follow her example in loving God.

Part I. "A Little Girl Named Teresa," is the story of Mr. and Mrs. Martin and their four daughters. The fifth child, little baby Teresa. becomes the focal point of interest for the Martin family and the theme of the story. Teresa is born, baptized, and taught the sign of the cross. Then in her prayers she is taught the basic truth, i.e., the love of God. Events common to every family happen to the Martins: Teresa gets her doll tangled up in her breakfast cereal; her dog Tom, is an excellent companion; she enjoys the company of her father while he is fishing and the company of her mother when she is working at home. Teresa enjoys picking flowers, playing, and praying because it pleases God. Teresa's love for God and her efforts to please Him are an integral part of her daily life.

Part II is entitled "Teresa Begins to Grow Up." It depicts the span in her life between the ages of five and ten years. The theme expresses truthfulness and obedience to parents as an expression of one's love for God. A few examples of misbehavior are portrayed: thoughtlessness in harshly answering her father; accidently ripping some wall paper off the wall. Then follows an expression of sorrow and repentance. Little Teresa is begining to mature. When she is naughty or makes a mistake, she does not hesitate to tell on herself. Teresa also tells God she is sorry.

Part III, "Teresa's Presents for

CAVE Evaluating Committees

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Sister Julia Bertrand, M.M.

God" depicts her life from about the age of ten years until she enters the convent. This is another story about Teresa Martin, the little girl who promised God she would always try to please Him. The theme of this third part is sacrifice for God. The little acts of mortification are counted on sacrifice beads. Such acts common in the life of any voungster, for example, making the beds in the morning at home, neatly hanging up one's clothing, overcoming stubbornness, can be turned into acts of sacrifice. When Teresa was fifteen years old she dedicated her whole life to God by entering the convent.

Theology
Philosophy
Psychology
Authenticity
Correlation
Organization
Technical Quality
Utilization
Pupil Interest
Outcomes

Analysis. The theme common to the three parts of the unit is the love of God. Truthfulness and obedience to parents, based on the love of God, is emphasized in Part II. The necessity of making sacrifices, to overcome one's natual tendencies, is stressed in Part III. These modern moral stories, similar to the medieval morality plays, are deftly woven into the fabric of the Martin home life. Children watching this story can easily make the transfer to their own life. Each filmstrip ends with the same picture, a group of children of various colors or races, implicitly counseling them against race prejudice. Their prayer is as follows: "Now children let's talk to God just as Teresa did. You fold your hands and you close your eyes, God is listening. I love you dear God. I am always going to try to please you.'

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The simplicity and naturalness of this unit will make it an excellent teaching aid for the primary grades. The art work is very good. It is exceptionally well done in the pictures of the little girl with the flowers. However, the male characters are not so masculine, virile and natural as they could be. One picture has Mr. Martin wearing green plaid trousers. There are a few other minor defects. In the narra-

tion the voices are well suited to the people they portray. The musical numbers are really charming.

Appraisal. This is an excellent unit for the primary grades, and exceptionally welcome because there is so little audio-visual material produced for this level. The inspirational value of the life of St. Teresa for youngsters is well presented, though there might well have been more explicit treatment of resolutions in addition to the saying of prayers. This unit merits the CAVE Seal of Approval. The

rating is A—, or good to excellent.
THE CHICAGO CAVE COMMITTEE

2. The Right Answer

Description. In this unit, Mary's perfect answer at the Annunciation sets the theme. Her example of obedience is then held up for the imitation of a little girl and a little boy.

Part I tells the story of a special girl baby whom God made. Her name was Mary. Her parents, Joachim and Anna, were good

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	55	65	75	85	1
Theology		1	'	,	
Philosophy Psychology					-
Authenticity					
Correlation Organization			-		-
Technical Quality					
Utilization Pupil Interest	_	_	_	_	
Outcomes					

* See THE CATHOLIC EDUCATOR, Jan '59, pp 378-379

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people who lived a long time ago in a place which we now call the Holy Land. Mary loved everyone because God made them. As a child she shared her food with her playmates. Mary grew up to be a beautiful girl, she was kind to everyone, always smiled and diligently worked with her mother in the home. Baking bread, for example, was one of her household chores. Then Mary was married to Joseph. Then with child-like simplicity the Annunciation, the Nativity, and her part in the life of the holy family are presented.

Part II is a story about a "Little Girl Named Mary Ann." She lives with her mother, her father, and her sisters and brothers in a nice white house on the corner. When Mary Ann gets up in the morning, in her prayers she says "Today I will try to do what God wants." Then Mary Ann plays the role of a typical American girl. She is at school, she is at prayer in church, she is at home helping her mother. The example of Mary, God's mother, is held up for her edification. (To obtain the full meaning of the story there must be a continuity with Part I of this unit). Various incidents in the life of Mary Ann are portrayed: minding her baby sister; the doctor comes when she is sick; breaking a lamp and telling the truth about it to her mother. This filmstrip closes with Mary Ann at prayer with her playmates saying "Dear God I want to be like Mary our Blessed Mother."

Part III is a story about a boy by the name of John. It is entitled "John and His Friends." John lives in the middle of the block. Besides his mother and dad he has three brothers and two sisters, a dog. a cat, and two rabbits. John and his friends are typical American boys. He has his ball and glove in church when he stops to make a visit. He has his model airplane alongside the statue of the Blessed Virgin. John is shown brushing his teeth, a commercial for the tooth paste people. And in school there is John with the ubiquitous "work sheet." Acts of obedience to parents and teachers are pleasing to God and bring happiness to the doer. The filmstrip closes with John at his night prayers: "Jesus, I love you. I tried to do what You want. I

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tried to be like your Blessed Mother. I love you so much. Please help me to keep on trying."

Analysis. The three filmstrips in this unit stress the virtue of obedience so necessary for the boy and girl who want to be good Catholics. The Blessed Virgin is held up as the perfect model. Like the first unit this series closes with the pictures of the children, mixed races. at prayer. This series is very realistic and typically American, from slingshots to breakfast cereal. The children will easily identify themselves with Mary Ann and John. It is planned that their virtues will be carried over into the lives of the children who view it.

This series was shown to the children of the first and second grade. Their attention was very good, but by no means was it 100%. The children clapped, spontaneously, at the end of each filmstrip, which is an indication that they enjoyed it. Their answers to the teacher's questions also indicated that they learned a few lessons. It is necessary to show the complete unit in order that the children grasp the significance of the story.

In a few instances the narration is too long for the picture being shown. The examples of improper acts and mistakes, on the part of the children toward their parents and teachers, were too few. People learn by their mistakes. Mary Ann and John should have made a few more because children in reality do. The technical quality, color, music, narration, etc., are all excellent.

Appraisal. This is an excellent unit for primary grade children on teaching the lesson of obedience. It is well integrated and very practical. The language is simple, the art clear and uncluttered, the pace easy. More practical suggestions might have been included in the Teachers Manual for aid to the inexperienced teacher. The unit receives a rating of A—, and the CAVE Seal of Approval.

THE CHICAGO CAVE COMMITTEE

	55	65	75	85	95
Theology	-	-	-	-	-
Philesonhy		-		-	_
Psychology					
Authenticity	_				
Correlation					
Organization					
Technical Quality	_				
Utilization	-	_			
Pupil Interest			_	_	
Untermes					

Reader Reaction

(Continued from page 22)

In the early years of the Junior Press Club, the Spokane Daily Chronicle published a series of articles entitled "Teen Talks," as a bi-weekly column. Students were given the opportunity to editorialize on school, home, political, and social problems.

Today, in connection with the Gilbert Survey of teen-age opinion, several students are interviewed regularly, on local and national affairs or trends, and their views are compared with those of many other teens throughout the nation. In 1954, and up to last fall, The Spokesman-Review again took up the Youth's Page, this time in the form of a news sheet. Spokane city and valley schools are given a full page weekly to advertise scholastic achievements, sport events, fund raising drives, and club activities.

With the beginning of the 1958 term, features in clubs, classes, or individuals of interest have replaced news items. A news "calendar-in-brief" tells of coming events in the schools.

Spokane's snowball, given its start by Catholic action, has rolled over many years and carried along the ideas and ideals of the teen-agers of twenty years

(Continued on next page)

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(Continued from preceding page)

ago, collecting the new ideas and ideals of each age as it passed.

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